

LIBRARY OF PRINCETON

OCT 15 2004

THEOLOGICAL SEMINARY



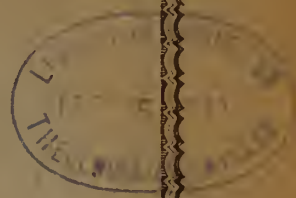
Digitized by the Internet Archive
in 2015

DUPLICATE

BW7530
M2A5
1897

THE

SIXTY-THIRD



ANNUAL REPORT

OF THE

A. M. C. F. M.

AMERICAN MADURA MISSION.

1897.



Madura:

Printed at the A. M. Mission Press, Pasumalai.

1898.

BW7530
M2A5
1897

Population of Madura Mission Stations.

Manamadura ...	553,593	Palani ...	196
Dindigul ...	312,872	Melur ...	192
Periakulam ...	273,633	Battalagundu ...	103
Tirumangalam ...	264,621	Tirupuvanam ...	60
Mandapasalai ...	215,508	Pasumalai ...	34
Madura ...	207,236		

Total in Madura Mission ... 2,414,876

GENERAL SUMMARY OF THE WORK

OF THE

AMERICAN BOARD FOR 1897.

Missions ...	...	...	...
Stations ...	...	...	...
Out-stations ...	...	...	1
Missionaries, male and female	...	...	...
Native Laborers	...	...	2
Churches ...	...	...	...
Church Members	...	...	44
Added during the year...	...	...	3
Adherents ...	...	...	138
School of all grades	...	...	1
Pupils in above	...	...	54
Contributions by the people	...	...	\$113
Cost of the 20 Missions of the Board for 1897...			\$636

THE
SIXTY-THIRD
ANNUAL REPORT
OF THE
A. B. C. F. M.
AMERICAN MADURA MISSION.
1897.

Prepared by Rev. D. S. Herrick.



Madura:

Printed at the A. M. Mission Press, Pasumalai.

1898.

Bdx
Am 30
v. 63

CONTENTS.



	PAGE
INTRODUCTORY.	
The Missionaries ...	1
EVANGELISTIC WORK.	
1 FOR CHRISTIANS.	
The Churches... ..	2
Spiritual Growth	3
Congregations	3
Accessions	6
Pastors	7
Representative Pastors	7
New Church Buildings ..	7
Self Support	8
Benevolence	10
Church Festivals	10
Sunday Schools	11
Y. M. C. A.	12
Y. P. S. C. E.	13
Christian Endeavour Union	14
King's Daughters	15
Touring	15
2. FOR NON-CHRISTIANS.	
Itineracies	16
Street Preaching	18
Catechists	18
Helpers' Meetings	18
Evangelists	20
Evangelist David	20
Bible Women	21
EDUCATIONAL WORK.	
Village Schools	26
Hindu Girls' Schools	28

	PAGE
Station Day Schools ...	30
Boarding Schools ...	30
Manamadra Industrial School ...	32
The Pasumalai Institutions ...	34
Pasumalai College and Normal School ...	34
Pasumalai Theological Seminary ...	40
Madura Institutions ...	43
Girls' Training School ...	44
Luey Perry Noble Bible School ...	47
Madura High School ...	50
MEDICAL WORK.	
In Madura ...	52
For Women ...	53
In Dindigul ...	54
PUBLICATION ...	55
SOCIETIES.	
Native Evangelical Society ...	55
Widows' Aid Society ...	56
MISCELLANEOUS.	
Visitors ...	56
Conclusion ...	57
APPENDIX.	
PASTORS' REPORTS.	
STATISTICS.	
DONATIONS.	



REPORT

OF THE

AMERICAN MADURA MISSION,

FOR THE YEAR 1897.

THE purpose of a report we conceive to be to present the facts; and with this purpose in view we send forth a statement of what has been attempted and what has been done in this mission during the past year, that all who would know of the progress of Christ's kingdom in this part of India may read and ponder and pray. Some of the facts may need explanation or comment, and this we have tried to give. There are also facts relating to the growth of the kingdom in the hearts of men which can be reported only partially if at all. For such we trust that our readers will wait in faith till our divine Leader shall reveal them.

We rejoice in the return of Dr. and Mrs. Washburn, of
The Missionaries. Mr. and Mrs. Perkins, and of Mr. and
Mrs. Jeffery, and in the arrival of two
newly appointed missionaries, the Rev. W. W. Wallace
and Mrs. Wallace. All of these arrived in the latter part
of the year, Mr. and Mrs. Wallace in August, and the
others in October, so that for the greater part of the year
the burdens of the mission have been borne by the same
reduced force that took them up in June of 1896. This
fact has its bearing upon the work of the year. Neverthe-
less it would be hard to overstate the feeling of relief and
thankfulness at this much needed re-enforcement. Mr.

and Mrs. Chandler arrived in India in December, and their return will complete a number which is larger than the mission has seen in its ranks for many years. Miss Perkins is the only absent one, and we doubt not that she would fain be with us. Our numbers at the beginning of 1898 are fifteen men, fourteen married ladies, and six unmarried. Two have been added to our number whose influence upon the work will doubtless be appreciable, though indirect, in the brightness that they bring to the missionary homes in Manamadura and Batlagundu. Olive Warner Holton was born Jan. 17th, 1897, and Prudence Tiffany Herrick on May 14th, of the same year. Death has entered our ranks and taken Clara Elizabeth Holton, aged 18 months. Aside from the illness of this little one the health of the mission has been good.

Evangelistic Work.

1. FOR CHRISTIANS.

The same number of churches appear upon our rolls as last year, with a total membership that is slightly less. It may be seen by reference to the table of statistics of the churches that this does not indicate lethargy or a lack of zeal on the part of the pastors. A truer measure of the churches' activity than the comparison of the total losses with the total gains is the number of additions on profession of faith; and it is to be noted that these outnumber by one hundred and twenty-seven the losses which may at the outside be set down as losses to the church of Christ as a whole, viz., those who have been suspended, excommunicated, or dropped from the rolls. Even the number of these would be reduced if we could determine how many of the suspended would finally be restored to church privileges, and what has become of all those who have been dropped from the

records. Those who have gone to other missions or to other churches of this mission, together with those who have died in the faith, are still members of the church of Christ, and in this sense cannot be regarded as losses.

Mr. Vaughan speaks of spiritual growth in the churches under his care in the following words:—

Spiritual Growth. “One of the results of the year’s work among the churches has been to bring out very clearly the difference between being a Christian in name and in reality. The condition of the nominal Christian who gives any heed to the instruction that is imparted to him is so far removed from that of the Hindu that his great temptation is to settle down satisfied with being a member of the Christian community, or at most a member of the church, without desiring or even knowing about the true life of fellowship by faith with the Father and His Son Jesus Christ. With the help of the many visitors who have come to us in great measure for this very purpose, this distinction has been forcibly presented to the people on various occasions.”

The usage of our mission distinguishes very sharply between the term “church” and “congregation.” The difference is not quite the same as in America; for while the congregation includes the church as in American congregational usage, with us a church may be made up of a number of congregations which are too small or too poor to assume singly even the required quarter of a pastor’s support, but which together may be able to do so. Each of these congregations may be in the care of a catechist, who, because of the relation of his congregation to the church, might be called an assistant pastor. With the exception of administering the sacraments, he takes the same care of his particular congregation that the pastor does of the whole in a more general way. Referring to the first table of statistics in the report, it will be seen that the total number of adherents, *i.e.*, the members of all the congregations, church members

as well as non-church members, is eight less than at the end of 1896. Considering the difficulties under which the mission has labored during the year, it would not be strange if the loss had been greater. These difficulties are mainly three, viz., a reduced force of missionaries, reduced funds for mission work, and hard times among the people. For three-fourths of the year three of the mission stations have been without a resident missionary, and as many others have received only the divided attention of the missionaries in charge, since it has been necessary to give to these double work. The funds for the general work have been about twenty-three per cent. less than has been actually needed to carry on the work now in hand, to say nothing of starting new work in the many places where there are openings for it. Mr. Vaughan speaks of requests for schools from four or five different places, and continues as follows:—"There is one village in which I have a desire to start a school, a desire which I trust may be carried out during the coming year. It is one of the villages in which several out-caste families have promised to be Christians but whose promise must be understood as coming from a people who, so far as they are capable of understanding what that implies, are sincere, but who have not the least idea at present what it is to be a Christian. They are ready to put themselves under our teaching, and among the children of such a people I consider lies the most fruitful field for the village school." To establish such a school requires money, more so in fact than to keep in running order a school that is already well established; for the Government aids such school in proportion to their success, while, it does not aid new schools adequately till they have proved their need, and justified their existence by their success. There is a village in the Batlagundu Station where there has been no catechist for a number of years but where the labors of former years have brought forth fruit, sour and imperfect, to be sure, but such as gives promise of better harvests in the future, in the shape of a number of families who have declared

that they are willing to become Christians, and that they would like to have a catechist come to teach them. That they were sincere was shown by their subscribing toward the erection of a house for the catechist. But those people are still without one; for though the man was available, the money to buy land for the house was not, nor was any house available for rent, and after the catechist had taken care of the embryo congregation at the great disadvantage of living eight miles distant from it, it was found necessary to transfer him to a vacancy in another part of the station. Instances of this sort might be multiplied. In the third place the year has been a hard one for the people. Although the district has been free from the famine that has devastated the northern districts of the Presidency, yet there has been great scarcity of food and high prices in many places. Mr. Holton writes as follows:—"The latter part of the year the usual rains have failed, and the high prices of grain which have prevailed all over India on account of the famine in the north have been further enhanced until they are about double the usual price, and often grain is not procurable at any price. Some of our people have had to subsist for a time on the green shoots, berries, and roots that they could gather from the waste lands." It might be thought that hard times would be conducive to a better hearing of the Gospel, and it may be so at times. But it is equally true that hard times induce many of our people to leave their homes and go in search of work in the more favored districts, or in Ceylon. Mr. Hazen writes of this as follows:—"Many of our people have been obliged to emigrate in order to keep soul and body together. Grain is at famine prices, which makes it a hard struggle for a day laborer to live, even if he could get regular work. But the worst of it is that the land-owners have no money in hand, and hence have done their own work, leaving the coolies without work or any means of livelihood. Accordingly large numbers have gone to Ceylon and other places for work." It may be remarked in passing that the Tamil

people, especially of the cooly class, are by no means so averse to emigration as are the people of higher castes. Large numbers of them may be found in Natal and Mauritius, and they have found their way as far east as Saigon in French Indo-China. Other missionaries write of scarcity of food in their stations.

Another cause which tends at times to reduce the number or the size of our congregations is persecution. Of this Mr. Hazen writes in these words:—"Two large congregations have been nearly ruined by persecution. In one case not only were the Christians beaten and put into jail, but their catechist also was beaten almost to death, and then through what we believe to be a miscarriage of justice, he was sentenced to undergo one month's imprisonment, and to pay a heavy fine. Strong efforts were put forth to save him, but all in vain. He was so mortified by the disgrace, that, on coming out of jail he left the country. His people are disheartened and scattered, and some have left us entirely. The words of our Lord fittingly apply to them, 'They had no root in themselves, for when persecution and tribulation arose because of the word, by and by they were offended.'"

Nevertheless there have been considerable accessions, though not enough to balance the losses, and new congregations are reported from several stations. One that Dr. Jones reports is of unusual interest from the way in which it was formed. He writes of it as follows:—"In the Tirumangalam Station one new congregation has been added during the year. The chief influence in bringing about this accession was family connection. A few of our Christian women, contrary to our rules and custom, were given in marriage some years ago to Hindu men of the village. Though apparently lost to Christianity, these women by their life and Christian sympathy have been a real leaven in their households and among their neighbors, so that not only their own families,

Accessions.

but also a number of others, have accepted our faith through their influence."

During the year one new pastor has been ordained, viz., Mr. P. Thomas. His ordination as pastor of the Trinity Church in Tirumangalam took place in September. Dr. Jones writes thus of him:—"Mr. Thomas has been associated with me in work for several years. I have learned to appreciate him highly, and I regard him as a worthy addition to our pastoral force." In the case of most of the churches the pastor holds a place of influence and usefulness which is second only to that of the missionary. As has already been noted, many of the churches are made up of a number of scattered congregations, and in addition to the care of the congregation in the place where the pastor resides, he is expected to do his part in superintending the work in the other congregations of his parish.

In order to train up the pastors to more independence of thought, and in order to provide a way for interchange of ideas between the mission and the pastors, the mission has been trying the experiment in the past few years of allowing the delegates to the local church unions to choose from the pastors representatives whose duty it is to visit the churches in the districts for which they are elected, and to meet the mission on an appointed day during the September meeting for conference and discussion of subjects suggested by the pastors. This is helpful in educating them up to an appreciation of a representative system, in broadening their views, and in deepening their wisdom.

Little has been done during the year in providing new church buildings, or in repairing or enlarging old ones, for the simple reason that the lack of funds forbade. In many places repairs are needed, and in some there are congregations which have not even a thatched roof under which

to worship. There are village schools which have to meet in hovels in which large patches of the roof are gone. Teachers and catechists are in some cases obliged to live in huts in which hardly a dry place can be found in the rainy season; and there is at least one mission bungalow the inmates of which have been in jeopardy of their lives from the falling of a rotten rafter, and in which more than one beam is only kept from falling in the near future by a support of timber at the end. These are small matters compared with the saving of the souls of men, but they have their bearing upon the work.

The contributions of the churches for the support of their pastors have decreased slightly during the year, owing to the causes that have already been noted. While it should be the aim of every mission to establish a self-supporting church, it is a slow and difficult process in a land whose millions live upon such a low plane both of spiritual life and of material prosperity. With reference to the former Dr. Tracy writes as follows:—"An earnest endeavor has been made in each church and congregation to emphasize the duty of self-support. In some cases the response has been encouraging, but on the whole the response has not been such as to indicate on the part of the people that hearty willingness to perform known duty, or that consecration of themselves to the work of the Lord which we think we have a right to see in heart Christians. Whether the class of people that now make up the mass of our community will ever rise to actual realization of self-support, is to my mind an open and most discouraging question. I believe that the absence of discipline in the churches has much to do with the low state of life. The mass of the people take their religion just as they take their poverty, as a matter of fate, and not as a matter of conscience. One has but to study carefully the actual state of thought and life in the churches to be thoroughly discouraged; and if it were not for one's faith in the power of God to create

life where only death is in evidence, one might well give up in despair. But that power does work, and is working, and here and there one sees the outcome in various ways. Many of the people show some good qualities and some improvement. A few show decided response to spiritual influences; and here and there one shines out as a light in the darkness." Regarding the bearing of the poverty of the people upon the problem, Mr. Hazen writes thus:—"When any one speaks of self-support we heave a deep sigh, for this is a hard problem with us this year. With grain at famine prices, and some of the people without work, with many of them just on the verge of starvation, with large numbers living on the tuber of a certain poisonous weed, with the rains failing and immature crops at the close of the year, how can we have the heart to urge upon our Christians greater sacrifices and larger offerings? It is true that our contributions have fallen off, and many congregations, instead of increasing, are diminishing them. But what can I say? Knowing the facts my mouth is shut. Indeed self-support seems a good way off." Large numbers of the people are doing well in this respect, but we want them to do better. Mr. Holton writes that in the Manamadura and Tirupuvanam Stations a creditable effort has been made toward increased contributions. He writes:—"They have entirely supported an evangelist in each station, and have contributed together enough to support two more. This last sum, however, has been used toward the wages of those already employed as catechists. In one place the request that a congregation should increase its contributions had the unexpected effect of driving the whole congregation back to Hinduism." Mr. Vaughan relates the following encouraging incident in connection with this subject:—"A very encouraging sign pointing in the direction of self-support is this, that the churches are coming to understand the subject better because of the reductions of the last two years, and are coming to feel that the mission cannot do their work and its own. As a proof of this I may instance a church

committee meeting recently held, in which it was decided that certain repairs were to be undertaken, and if funds permitted, more furniture was to be purchased. The furniture was highly desirable, though not absolutely necessary, and in the discussion which took place about the purchase of it, it was proposed that before buying the furniture a distribution of food be made to those of the members who were in actual want. It was finally decided that they could get along in some way without the furniture, and that a certain sum, a considerable sum for such a church, be spent in rice to be distributed to hungry members. The pleasing thing in it all was, that whether the question was regarding repairs, furniture, or food, it did not seem to occur to any one of the committee even to suggest that the mission should be called upon to help in what they conceived to be their own proper work."

Our efforts are not confined to teaching the churches the duty of giving towards their own church expenses. Realizing that the spirit of Christianity is contained in the idea of thoughtfulness for others, our effort is to train our Christians into habits of benevolence pure and simple, as distinguished from self-support. Self-support means independence. Benevolence means Christian love. The objects of benevolence set before the people are three, viz., the evangelization of their countrymen, the distribution of the Scriptures among them, and aid given to the poor. The total of contributions given for objects unconnected with the stations from which they come, is about Rs. 90 less than last year. The figures may be seen by reference to the fourth table of statistics.

A form of church activity that the Tamil people are very fond of, is the various kinds of celebrations that may be included under the name of church festivals. The religious holidays that the Hindus indulge in so freely are generally made up of nine-tenths merry-making and one-tenth religious observance. To convert habits of heathen license into sober Christian

enjoyment on suitable occasions, such as harvest festivals, New Year's day, etc., is our object. Very little has been done in this direction this year, on account of the lack of funds. One festival was held in the Tirumangalam Station of which Dr. Jones writes thus:—"This year one festival was conducted in Tirumangalam for the Christians of that station. It was continued as were those of former years, for two days and missionaries and pastors of other stations rendered assistance in making it a success. 'Life in Christ' is the subject which was discussed in all its aspects during three of the sessions; and I trust that not a few of the village Christians were then as never before brought into full apprehension, if not into a spiritual appreciation of this divine life. The young were present in force, and a special meeting was held for them. An 'offering' meeting was a feature of the occasion, in which the duty and privilege of giving were forcibly presented. Thank-offerings to the amount of twenty-three rupees were made. This in addition to the fact that the people paid all their expenses in connection with the festival, was sufficient evidence that the people enjoyed and fully appreciated the occasion. The usual street procession, concert, and magic-lantern service, brought to a close an occasion which I think was very helpful, and worth more than all the trouble which I had in connection with it."

Sunday Schools are maintained not only in connection with the churches and congregations, but also in connection with every school, whether for Christian children only, or for Hindus or Mohammedans. The number of schools in each station may be seen by referring to the table of statistics in the appendix, as also the average attendance. In the case of Hindu children attendance is voluntary, but a large number come to the schools. Dr. Chester tells in the following words how this form of work is conducted in the Dindigul Station:—"The largest Sunday School in the station is in the town of Dindigul. It is held in the church on

Sunday afternoons, taking the place of the afternoon service. It is conducted very much as an ordinary Sunday School in America. There are regular classes of men, women, boys, and girls. These are from Christian, Hindu, and Mohammedan families. There are twenty-five teachers and about two hundred scholars. Sunday Schools are held in the two Hindu girls' schools each Sunday morning. The girls of the boarding school furnish the music. At two o'clock each Sunday we have a gathering of about one hundred and fifty boys at Sidell Hall. Here the boys of our boys' boarding school do the singing. We do not divide the school into classes, as we should not have teachers enough for all. Our plan is to read a chapter from the Bible, have a prayer, and then four short addresses, the subject of which is taken from the Bible, or is of a decidedly religious character. We have singing between the addresses. At the close of the exercises I give a Tamil tract from the Children's Series to each boy who can read. Pastor Colton is almost always present, as well as six or eight teachers, who are members of the Y. M. C. A."

There are several Young Men's Christian Associations in the mission. The most favorable conditions for this work are found in Madura and other large towns. Mr. Vaughan writes of the association in Madura as follows:—"Since the employment of a Tamil Secretary whose head-quarters are at Madura the Y. M. C. A. has steadily increased in numbers and usefulness, and is today one of the most useful agencies in Madura for the development of true Christian character among young men. A Sunday School is carried on under its auspices, and occasionally the members join in the street-preaching. A reading room is maintained, and a course of lectures on various literary or scientific subjects has been given. Weekly devotional meetings have been held in union with the weekly meeting of the English Y.P.S.C.E. A series of Bible studies conducted by the secretary has, under the impetus given by the visit of Prof. W. W. White been very helpful to those of the Christian

young men who wish to know more about the Bible. While the work of the Y. M. C. A. has been undenominational, it has been at all times in full accord with the mission and its objects, and with all other branches of Christian work in Madura."

The number of societies of Christian Endeavor has
grown considerably during the year.

Y. P. S. C. E.

The movement has taken deep root and is rapidly spreading among our people. There are some thirty-five societies and about one thousand members in the mission. These societies are a valuable aid in teaching the young their duties as Christians. Many of our people who have reached years of maturity are yet children in Christian life and experience, so that this work is suited to many more than those who are still children in age. The year has been notable in respect to this movement. Dr. F. E. Clark visited us in February, and his inspiring addresses in Madura and Pasumalai, and his visit to the Batlagundu Station did much to strengthen the societies already existing, and to arouse the mission agents to start new societies. Mr. Vaughan writes thus of his visit to Madura:—"The societies are doing good work, and have been much quickened by the visit of Dr. F. E. Clark, whose words of counsel and message of love found a place in the hearts of the six or seven hundred people who gathered to meet him in the East Church. This visit in February, followed by the convention of the Y.P.S.C.E. Union for South India, which met here in September, has made the year a memorable one in the annals of the Madura endeavorers." Dr. Clark's visit to the Batlagundu Station was most opportune in coming at a time when the pastors and catechists were gathered for an itineracy in the southern part of the station. They were thus enabled to attend the rousing meeting which he conducted in the church at Pommanpatti, and to make his acquaintance. The next morning a drive of seventeen miles brought him to Batlagundu, where another meeting had been arranged especially for the teachers and school children of the station. These, on

account of the nature of their work are not able to join in the itineracies, and were not present at Pommanpatti. As a result of Dr. Clark's visit several new societies have been formed.

Another means of bringing new life to our societies was a Christian Endeavor series of meetings held in connection with Union. the annual meeting of the mission with its agents in September. Dr. Jones, who is the president of the South India Christian Endeavor Union, writes as follows of this occasion:—"Madura had the honor of being the place where the organization of the South India Christian Endeavor Union was perfected, and where its first anniversary was celebrated. The occasion was a novel and inspiring one for our young people, of whom nearly seven hundred were present, including representatives from other districts of the Presidency. About sixty societies and two thousand members were thus represented, an earnest, we trust, of the much larger army of young and earnest Christians who will soon be organized for effective Christian endeavor throughout this great Presidency so full of idol worship."

Mrs. Chester writes as follows of the societies in Dindigul:—"In June the society, which consisted only of boarding school girls, was reorganized, and boys of the boarding school, besides women and children, were added to the membership. Later the society was divided. The senior society numbers twenty-eight, and the junior society thirty-four active members. The older girls from the Hindu girls' school attend the junior society, and often take part by reciting Scripture verses. Personal work in His name is being done by a number of the members, and others are also, we believe, learning something of their duties and privileges as Christians."

Dr. Jones also writes of the societies in the Tirumangalam Station:—"During the year this movement has more than maintained itself in the Tirumangalam Station. The societies have done much to sustain spiritual interest, and to develope active effort in the congregations, and have been

the means of bringing some young people to Christ. As formerly the principal line of effort put forth by these young people, has been preaching to the Hindus, though house to house visiting among the Christians has been carried on by a few of the societies."

There are two King's Daughter Societies, one in the Periakulam Station and the other in Batlagundu. The one in Periakulam contains nine circles. Mrs. Tracy writes of a part of their work as follows:—"In the Periakulam Station two women, aided by the King's Daughters, have given their efforts to making God's Word known to people of all ages. Some of these are girls of eleven to thirteen years, who have never been to school, and who at this advanced (?) age can only look forward to early marriage. Some are young married women whose husbands are pleased to have them able to read and write. Others are hard working women of forty or more years, eager to have some part in the new life which their children and grandchildren value, and to read with their own eyes God's cheering promises."

An essential part of a missionary's work is the superintendence of the various forms of work in which the mission agents are engaged. Touring. As the villages in which work is carried on are often at considerable distances from the residence of the missionary, it is necessary for him to spend a good deal of his time in travelling from place to place, tarrying for a day or more as the case may be, in each village, and putting up in the school or prayer house at the risk of insect intruders and other inconveniences. Yet the personal discomfort that one must often suffer in such work is a small price to pay for the good that may be accomplished in the way of guidance, admonition and encouragement of the workers in these remote places. One of our number writes that some of the happiest days of the year, and in some respects the most profitable, were spent in his tours in the villages. Methods of travelling vary with the individual.

Sometimes it is a bicycle that bears the missionary on his rounds, sometimes it is a pony, or it may be a horse and carriage. More often it is the slow but reliable cart drawn by oxen. Whichever method is chosen, he must take with him all that he needs while away from home, for in most of the villages even the poor apology for a hotel or restaurant locally known as a "club-house" is lacking. A habitual use of these institutions would not be conducive to long life in India, and it is seldom that one of our number patronizes them. Owing to our reduced numbers not so much touring has been done this year as usual.

2. FOR NON-CHRISTIANS.

The size of our Christian community makes it necessary to devote a large part of our time and energy, as well as that of the mission agents, in caring for the spiritual interests of the Christian congregations; for it is only in this way that Christianity can be so established and fortified in this land that it will be able to assume the offensive in the war against Hinduism without constantly drawing upon foreign lands for reenforcements and supplies. Yet the time is far distant when the chief aggressive work can be left to the native church; and an important part of our work is to present the Gospel directly to the Hindus wherever they can be found. To do this most thoroughly it is necessary to go where they are, and to work in a systematic and organized manner. An itineracy is an organized expedition to the places where there are no catechists or Christian teachers, for the purpose of preaching to the Hindus. Open-air preaching is generally is, in the midst of dirt and noise that would be distracting to any but those who are intent on their Master's work. A dog fight or a street row is by no means always successful in breaking up a preaching service, and the seed that has been sown in these preaching expeditions has already brought forth much fruit. Variety is useful in holding the attention of the mixed audiences that are for the most part the

hearers, and with that end in view Gospel songs, accompanied with the violin are interspersed with the preaching, which is also illustrated with the magic-lantern if held at night, or with mounted Sunday School pictures if held in the day time. Mr. Vaughan writes of the organization of a permanent itineracy band under the auspices of the Native Evangelical Society. He says:—"This band was organized in October of this year, and since then has worked for twenty days in each of three stations. At present it consists of only two members, but a third is to be added as soon as a suitable person can be found. This band is supported entirely by the Native Evangelical Society, without interfering in any way with its other work." Dr. Tracy writes that a special effort has been made in the Periakulam Station to reach through the itineracy every village on the hills in his station, and that much encouragement was met with. Mr. Hazen thus describes a part of this work in his station:—"During the first itineracy we found the fields ripe for a harvest. In seven different places the people promised to become Christians. In one of those places we now have a stable congregation that has gone through the fires of persecution, and yet after nine months is firm. In another where we once had a congregation, but where all had gone back, we succeeded in reclaiming them, and now have a catechist living there, and a good school, and regular Sunday services. It is surprising to see how eagerly the Hindus buy the Scriptures, and Scripture portions. In one small place the Mohammedans bought seven portion of Scriptures, and the leading man, contrary to the custom of the country shook hands with the missionary. Their conduct was so unusual, that it seemed as if the Spirit had moved them by one impulse towards Christ and the Bible. Not far from Arupukottai we found three villages where the most astonishing ignorance prevails. There was not a person in any one of those places to receive a hand-bill, as none could read, and one and all said they could not understand the preaching of the catechist." During the year a larger number of

itineracies has been carried on than in the year 1896. A larger number of villages has been visited, and a much larger number of people has heard the Gospel.

Street-preaching as distinguished from the work of the itineracy, is carried on regularly in most of the towns where there are resident mission agents. Much the same methods are used as in the itineracies. In some cases the members of the Christian Endeavor Societies, and of the Young Men's Christian Associations, take part in the work by singing or preaching.

The work of the catechists in the care of the congregations has already been noted. It remains to write of their work as witnesses for the Gospel among the Hindus. In many places this is the greater part of their work, as the congregation of which they have charge is not large enough to require their whole time and attention. At the same time it would be unwise to leave even a small number of Christian families without a resident spiritual guide before they are firmly established in their faith. At times the catechist is also the teacher of a school for the children of the Christian families. At all times he needs to be a man of faith, of prayer, and of consecration, for his discouragements and temptations are many, and his opportunities are great. He needs also the help, and advice, and encouragement of the missionary with whom he labors. The latter finds a most important part of his work in the superintendence of the native agents. This is done not only by visiting them at their work, but also in the monthly meetings with them.

Of these meetings Dr. Tracy writes in the following term:—

Helpers'
Meetings. "There is little idea outside of the missionary circle itself of the value of these gatherings as a part of station work, or of the diversity of the matters there brought up and discussed in conference. These meetings are valued by the missionary as giving him his closest touch with the work-

ers in the field. They are exacting and wearying beyond any other form of work, but they give the most valued opportunity for influence. The pastors and the better class of workers think of them as times of privilege, while there are some, probably, who think of them merely as pay-days. Fortunate the missionary whose helpers are not situated so far from the station center as to be unable to attend each meeting, and wise the man who knows how to make these meetings more than mere pay-days. An hour for devotional prayer and conference; an hour for study from month to month of some consecutive part of Scripture; an hour for study of the lessons prescribed for the March gatherings; an hour or two or three as circumstances may require, for reports of work done; an hour of familiar conversation on matters of local or national or international significance; an hour or more if needed for private conference with individuals touching difficulties experienced in their respective fields, or embarrassments met with in work for individuals or for expression of encouragement or spiritual stimulus; a time for inspection of congregation and school registers; a time for emphasis of particular phases of work; an occasional talk in regard to financial or other embarrassments of the mission, or in regard to its thought and policy regarding certain matters opening the way for intelligent co-operation, and for intelligent appreciation of the unity of interests between one part of the work and another, or between one phase of work and other phases; a time for street-preaching and for open-air concerts,—in fact a time for every interest to pass in review before the missionary, and for every man to feel that his work and his personality have a voice; to feel every energy alert while the men are together, and to feel that one has put something of himself into each man; this, briefly stated, is what the monthly meeting is. Before it come hours of preparation, and after it is over time for quiet thought over the reports and the problems and the personal factors. Patience and tact and a clearly arranged plan are needed. Study of each man's strength

and weakness is essential. Knowledge of their ways of thought and their temptations, and of all that enters into their life, will condition and measure one's success. But all that it costs and more it is worth."

Besides the work of the catechists for the Hindus, there is the work of those whose whole energies are bent to reach this class, viz., the evangelists. As a rule our evangelists do not have charge of congregations, but give their whole time and thought to delivering the Gospelmessage to the Hindus. They differ further from the catechists in being supported not by mission funds, but by the contributions of the people. One or more evangelists are employed in nearly all of the stations, and the whole number is one larger than last year. The number of villages visited by them shows a large increase. (For the exact figures see the third table of statistics.)

In this connection we may speak of the work of Evangelist David, who did so much at the September meeting in 1896 to arouse new earnestness among our workers. Remembering his work in Madura, Mr. Elwood desired that he might come to Palani. Of his work there he writes in the following words:—"He came in February and remained for five days working with wonderful energy. Two tents were pitched, and these with the various buildings of the station center, furnished shelter for the people who came in from the villages. It was quite like a camp meeting. Two regular meetings, usually well attended, were held each day, and such other meetings as seemed necessary. At the first meeting one girl was convicted of sin, and at all the following meetings there never failed to be many who were seeking the Lord. The station helpers were the first to be moved by the truth, and last of all those who were unable to read. Nearly every person in the audience of about two hundred people was much moved by the preaching, and came forward confessing his sins. A deep im-

pression was made upon all, though it is impossible to judge of its permanency. However the additions to the church from the boarding school, and the warmer life among the agents, are a testimony to the value of the work done."

The limitations imposed upon the women of India by centuries of custom, their enforced position of inferiority, and their consequent backwardness in intelligence and education,—all these are an old story, and familiar to every one who knows anything of missions in oriental lands. These conditions make it necessary to employ a special class of workers to reach the women. Their usual method is to go singly or two by two, to the houses of such as are willing to admit them, and to make their acquaintance; and, by interesting them in the subject, to induce them to become pupils in reading, in order that the word may find a more permanent abode in their hearts than would be possible from merely hearing it. After hearing the day's lesson, the Bible woman generally finds the whole household, including the men who may be at home, gathered about her, and improves the opportunity to deliver her message of truth and life. In this way many are reached who perhaps would not stop to listen to an evangelist upon the street, and the Gospel is preached in the very place where Hinduism has its strongest hold, the home. The number of Bible women employed this year is slightly smaller than last year, as is the number of readers and hearers. Mrs. Jones writes that some of the work in Pasumalai is very promising:—"The work has increased in the large Hindu village of Tiruparangundram, so that the Bible woman who formerly worked there three days in the week spends her whole time in that village. Another woman has taken up the work in two of the near villages, but the work is so much more promising, and pupils are found so much more readily in Tiruparangundram than in the other villages, that she too spends two days in the week there. This is the more remarkable because this large village is a center of Hindu worship, and

it has seemed to us that never was Hinduism more thoroughly alive and active than it is now. It is a constant surprise to me that we are received and welcomed in homes close to the temple, whose occupants make their livelihood from the temple worship." Mr. Hazen mentions two women whose hearts were prepared by the Bible women so that after hearing the preaching of Evangelist David they gave themselves wholly to Christ. They have stood firm in the face of threats of violence. Their whole community is against them, and they are not allowed even to go out of the house. That they are unchanged in their purpose to follow Christ is a most encouraging fact, and a wonderful proof of the power of the Holy Spirit to put new life and courage into those who follow His leading. In Madura the work is divided into work in the villages, and work in the city. The latter may be subdivided into the work among the Hindu women, and work among Mohammedans. The work in the villages, from the nature of the case, is carried on under somewhat different conditions from that in the city. In many cases the Bible women have to walk long distances to reach the villages in which their pupils live. Miss Root in noting this fact remarks on the desirability of providing houses so that the women may live in or near the villages where they work, as do the catechists. In a few cases this has been done. This does not mean that the Bible women will be the only mission worker in the village, as that might be unadvisable, owing to the conditions of life in this country. She would be stationed in some village where there is already a mission agent's family, in order to receive the encouragement and protection afforded by their presence. Miss Root writes of the village work in Madura Station as follows:—"The work among the Madura village women shows an increase in the number of women who are regularly studying in the houses. There are now seven hundred and seventy-six of these women, the pupils of eighteen Bible women. They are scattered about in sixty-seven different villages, and belong to many

different castes. Besides the regular reading lessons, the pupils are required to study a simple scheme of Bible lessons which has been arranged for them. After they have been reading a few weeks and their shyness has worn off, they take pleasure in reciting these lessons. It is not a mere memory lesson to all, for many show by their interest and questions that they are beginning to get at the deep meaning of things. One woman in whom we have been interested since the starting of the work professes to believe in Christ, and talks seriously of uniting with the church. She frequently attends the church service, and we hope she will not linger long undecided. We have been out on five short itineracies, when we stayed in the tent, in empty buildings, and in school houses, and have had a variety of experiences. On these itineracies we have conducted street-preaching in the villages, besides visiting the homes of the pupils and other houses which we have been allowed to enter. With very few exceptions the village people receive us kindly and listen attentively to what we say. Much time has been devoted this year to superintending and keeping up work already established, and the number of new villages visited has been small. Regular work has been started in nine new villages." Miss Swift has charge of the city work in Madura, and reports thus upon it:—"This year has been marked by the spiritual growth of some of the workers, by the clearer and more definite message given to the people, by the more systematic instruction imparted to our regular pupils, by a reduction of the number of those under instruction, and by evidences that our pupils are coming to realize that a decision must be made for or against our teaching and Him whom we teach. We have adopted a more systematic method of instructing our pupils. Sixteen hundred and eighty women have been enrolled during the year, and in addition to the Scripture verses and catechism formerly required, each woman has been taught to memorize Scripture narratives illustrative of such truth as is necessary to the knowledge of salvation. This is a work

of very great difficulty, and the patience of the teachers is constantly put to the test. One result of this method of instruction by which we require more from the pupils is a reduction of our numbers. The Bible women spend a longer time with each woman, and can therefore teach fewer pupils. We have also been led to cut off many whose irregularity and carelessness wasted the time of the teacher, and others who had been under instruction for many years. Another result of the clearer and more definite instruction imparted by the Bible women, and of their realization of the seriousness of their work is, the refusal of some women to study any longer; because, as they say, 'You are making Christians of us.' More frequently it is the husband or some relative who alarms the household by telling them that the sure result of reading the Book is that they will become 'Women of the Book.' The reports of missions are being read by the people, and alarm and resentment are felt. The work of the Bible women is not confined to the instruction of the regular pupils. Three thousand three hundred and four separate houses have been entered for the purpose of speaking to the women. In addition to these the houses regularly and frequently visited number eight hundred and ninety-six. Thus the work of evangelization is carried on side by side with that of teaching. The Sunday meetings held in the houses of those who confess faith in Christ have been kept up during the year. Some meetings are very simply and informally conducted and are participated in by Hindu women, who to the ordinary observer would appear to be heathen. The Sunday School for the poor has been conducted as usual by one of our workers. These poor people are the beggars frequently seen on the street, some blind, and others lame and leprous, while others still are feeble with age. Many of them have learned hymns and verses, and several can repeat the story of Christ's birth and death, with a number of other narratives. One blind man has progressed so far that he is often called upon to instruct the others.

Not long ago this man lingered to speak to the Bible woman, and made the request that she would teach him the prayer with which she closed the exercises. Three Bible women in the city do much work in the congregation among the church members. Visiting the sick is a work common to all, but these three women do much good in looking up absent and tardy ones, speaking to the careless, praying with the afflicted, instructing inquirers, leading family prayers for some unaccustomed to do so, until confidence is gained to do it for themselves. All this is a labor of love done in Christ's name, and entails heavy burdens upon our overtaxed workers. After an experience of some years we venture to say that the influence of the Bible women in the Christian community, and the work done by some of the older women, are by no means the least valuable of their services, though seldom recognized as such. The Women's Union Missionary Society has held its meetings this year less frequently than usual, and the contributions have been smaller. The unwonted occupation of house-building has prevented me from giving as much time as usual to this very pleasant duty. It is a sad fact that our people have not yet reached the place where they may be expected to go on with a good work, unless they have some untiring spirit to continually arouse and lead them on. We have seldom had an attendance of fewer than seventy-five women at these meetings, but on the last occasion hardly more than forty appeared. To our surprise and pleasure the room filled up with Hindu women, the pupils of our Bible women. Forty-one of them remained through the whole meeting, and listened to the many brief essays describing the willing sacrifices made by servants of Christ to take the message of salvation to others; and the missionary meeting became a Gospel service. It was the feeling of some who were present that if the Christian women failed to accept the opportunities God was giving, He had others ready to profit by them. It is so unusual to see Hindu women remain seated in our churches through a service, that we feel it the more remarkable that

these missionary meetings should attract them." Two women are working among the Mohammedans. Miss Barker sends the following report of their work:—"The work among the Mohammedan women is still more difficult than that among their children. They are glad to learn to read if they may read what they choose, but many of them refuse to read the Bible. They are willing to hear what is said as long as the claims of Christ are not pressed upon them. They recognize Christ as a prophet, but any mention of Him as the Son of God arouses their opposition at once. Sometimes they will allow us to pray in their houses before we leave, but usually that also displeases them. Upon one occasion in a place where two or three were reading we closed one lesson with a prayer, the women consenting at the time. But when the Bible women went to them again, they refused to study with them any longer, giving as their reason that we had prayed in their house. Nevertheless the Bible women have had as many pupils as they can well teach, and the seed sown must bring forth fruit some time."

Educational Work.

In the department of education the mission has from the first taken the stand that this Village Schools. form of work is absolutely essential to the establishment of a native church which shall live and grow and replace the Hindu systems of religion. At the foundation of this work lies the village school. Sometimes this is in a village where there is no permanent congregation, and it is used as a means of reaching the Hindus through their children. More often in the present stage of growth of our mission it is placed in a village where there is a Christian congregation, and often the teacher does the work of a catechist also in the care of the congregation. If the congregation is large, however, a separate teacher is required, who is at times

the wife of the catechist, if she is qualified for the work. Even in this case, however, it often happens that the Hindu boys largely outnumber the Christians. Besides the usual elementary subjects taught in primary schools, portions of Scripture are taught daily, and on Sundays the school becomes a Sunday School for Hindu boys as well as for Christians. Happy is the missionary who has in his employ teachers who realize the extent and value of their opportunity, whose ideal of success is not the mere passing of a large number of children in the Government School Inspector's examination, and whose satisfaction is not limited to earning a large grant of money in that examination. It is pleasing to record that in spite of the reductions in funds for general work, the number of village schools has increased considerably during the year, as also has the number of children, both Christian and Hindu, attending them. (Further information regarding the schools may be gained by reference to the fourth table of statistics.) There is a sad indifference to the advantages of education among a large class of our Christians. Of this Dr. Tracy writes as follows:—"The class of people who seem to care least for education are those who are nominally Christians, but too poor to deny themselves the income to be derived from their children's service, and too indifferent even to send their children to night schools which have been offered to them. The very large proportion of Christian children growing up in ignorance is one of the sad features of the work, and one of the problems upon which there seems to fall little light or hope." The possibilities for good in the village schools are suggested in the following report which comes from Mr. Elwood:—"In one of my village schools a blessed work has been going on for a year. At the beginning of the year all the scholars in the school, with one or two exceptions, were worshippers of idols, and regularly rubbed sacred ashes upon their bodies. The teacher is a faithful man, and he went at his work with a yearning heart. Little by little the ashes disappeared, then the boys began to attend the

regular preaching service on Sunday, and the weekly prayer meeting. One boy began to pray in the meetings. He is a little boy, but firm for Christ, as his prayers clearly show. While on a visit to the school some weeks ago, and while many of the boys, their teacher, and I, were talking about the things of the Christian life, one other boy expressed his desire to pray. We bowed our heads and listened to the confession of sin, the request for forgiveness, and the yielding of his heart. I know of no sound sweeter to a missionary's ears than the first such prayer of a Hindu boy. A month later I was making another visit there. One day was given up wholly to meetings, to searching of the truth, and to conversation. At the close of the conversation five boys and young men said that they wished to give their hearts to God and to follow him. Then they knelt and prayed. Precious hour both in heaven and on earth ! I believe that they are truly converted. They have acted according to the light that they have, and their conduct since then is a proof of their change of heart. One has relinquished a plot of ground in his field in which are some idols. Another is bearing ridicule patiently, and another persecution. The latter has given up the possible position of accountant of his village, and chooses the work of a catechist. Other boys in that school are coming on to take the same step and though the evil one is somewhat stirred up, I do not believe he can hinder the work that the Lord has given into the hands of His servant there."

In the villages a small proportion of the scholars are girls, even in the schools which are made Hindu Girls' Schools. up chiefly of Hindu children. But the proportion is so small, and in the larger towns the girls are allowed so much less freedom of action than in the villages that special schools are held in many places. In general these schools differ little from village schools except in matters of detail. There are five large schools of this class in Madura, four for Hindus, and one for

Mohammedans, of which Miss Barker sends the following report:—"The Hindu girls' schools closed the year with three hundred and seventy-three pupils enrolled, a large number of whom come from high caste and well-to-do families. As the nineteen teachers employed are all Christians, Bible lessons are taught every day, school is opened and closed with devotional exercises, and Sunday School is held on Sundays in each school. At the North Gate School there has been a marked religious interest among the older girls, most of whom have been under Christian influence and teaching for several years. The head master's attention was first attracted by a group of girls kneeling in prayer in one of the class-rooms. They were observed doing this frequently before school in the morning. So earnest did they seem, several of them having declared openly that they believed in the Lord Jesus, and wanted to be His children, that we were moved to start a Junior Endeavor Society in the schools. Accordingly the matter was carefully explained to the seventeen girls who had shown the deepest interest, and a society on a simple plan was organized. Some of the girls have met with real persecution, as they take no pains to conceal what they believe. Some have tried to talk to their friends and relatives about Christ. One girl, to the sneering remark, "So you are a Christian, are you?" answered, "Yes, I am." Two little sisters about ten and twelve years of age talked so much about Christ at home that their father angrily forbade their attending the school, to which they replied that he might keep them from school, but they would never forget their Savior. The same children at another time refused to worship the household idol, and only after a beating from their father did they kneel before it. One day as a little company of the children were singing hymns in the street and trying to tell passers by of the things they had heard, a rough fellow came along with a bamboo stick to drive them away, saying that was the way the Christians did. Thus the truth is taking hold of little hearts that will carry light into the darkness of many

homes. The Mohammedan school is in a flourishing condition as regards numbers, but this very fact renders it all the more difficult for one teacher to do the best of work. However a second mistress has at last been found. The Mohammedan girls are harder to reach than Hindu children. Perhaps one reason is that they are not so directly under Christian influence, it being impossible in this district, to obtain properly qualified Christian teachers who speak Hindustani. We depend for the Bible lessons upon a Christian girl who is still studying in the school. The school is growing in favor among the Mohammedans. They are less afraid to educate their daughters than they were at first. They send them freely to the Sunday School also, so that the outlook is very encouraging."

Another class of school which differs little from the village schools are the station day schools. As the name implies they are situated in the station centers, and thus being within easy reach of the missionary, it is possible to give them a more constant supervision than the village schools. As a rule they are attended almost wholly by Hindu and Mohammedan boys, who thus may receive an impression from the Christian teaching which will show itself in after life in more upright character, and in a more favourable attitude to Christian truth. The statistics regarding these schools are included with those of the village schools.

Children who do well in the village schools, and whose parents desire that they should be still further educated, or those who live in places where not even a village school is kept, are taken into the station boarding school. While the boarding schools are in some ways the greatest financial burden that the missionary has to bear, they are at the same time one of the surest means of making permanent the changes in character which are begun in the village schools; and it is from the pupils of the boarding schools that we choose those who are to become in time the teachers, catechists,

pastors, and Bible women who are to carry on the process of leavening India with the leaven of the Gospel. Occasionally in addition to the Christian children there come to the boarding school children of Hindu or Roman Catholic parents who are indifferent to the possible danger that their children may be won away from their faith or in whose eyes this danger is outweighed by the chance of obtaining the education of their children, together with their support for one-fifth of its cost. Children of such parents are not admitted without the consent of their parents that they should become Christians, and it seldom happens that such children leave the boarding school after a year or more of training without becoming Christians. We select the report of one school the work of which we trust is typical of the work done in all. Mr. Elwood writes from Palani:—"Our boarding school is the center of a strong and helpful religious life. As a secular school it easily ranks first among the schools in this place, and as an agency for training the young in Christian life and service it is of first importance. All the older pupils during the year have chosen Christ as their Saviour, and eight of them have joined the church. Since the year under review has closed, five more have joined. Three who left the school at the beginning of the year have joined the church in another place. Among those who have joined the church are two boys who were formerly worshippers of idols, and a girl who was a Mohammedan. This girl came from Ceylon when a child with her parents, and was very soon left an orphan. Her relatives not caring for her, she was left to wander and provide for herself. At length she was picked up by a native of this town and brought here to serve in his house. Being without sufficient food and clothing, and being frequently beaten, she led a life of great hardship. She providentially heard of this school through a Bible woman, and one night she came and sought protection. I have scarcely ever seen a more forlorn, wretched and miserable object than that girl as she stood before us that night. Her former employer,

and friends of his, came and made demands and threats, but the girl refused to go with them, and a heart of compassion could not send her away. It was necessary to seek legal advice concerning her, and when passing through the town where her relatives lived, some of them heard of her being there, and they came to the bungalow and requested her to go with them. But she said "I will not." "Are we not your relatives?" they asked. "If you are, why am I thus forsaken?" she said. They had nothing to say, and went away. The threatenings and excitement without subsided, but a new source of trouble arose in herself. She seemed to have no conception of sin whatever and the process of learning the character of sin was a sorrow to her and to her benefactors. But by the help of the Spirit she learned, she repented, she gave herself to Christ, and has been living a consistent life for nearly a year. The school has been to her a religious nursery, a source of light to mind and heart. We praise God with all our hearts when we consider what he has done for her within the two years that she has been here."

Our mission has not been the last to recognize the desirability of doing something towards training up the children of our Christian community to some other vocation than that of teacher or catechist in the employ of the mission. But it is only in the past year that a decided movement in this direction has been made. With characteristic energy Mr. Holton has started an industrial school which, it is to be hoped, will become in time a most useful agency in the education of our Christian community. Mr. Holton writes as follows regarding the school:—"In accordance with mission permission, an industrial school was opened in July. It began with a skilled Christian carpenter as teacher, and six pupils, four of whom were from the upper class of the boarding school. The number has been increased to nine, and more are ready and anxious to join, had we the means to take them. The Director of Public

Manamadura Industrial School.

Instruction has promised quite favorable terms of government aid when the school shall have been recognized by the department. The present state of the finances of the mission and of the Board does not permit the asking or the granting of an appropriation for this latest addition to our work. Hence from stern necessity it has to be kept to a reduced number of pupils, and must work out the problem of its own support at as early a date as possible. A few friends in America have aided it by special donations, which have been most timely in helping to pay the teacher's wages, to buy a few necessary tools, and a limited amount of stock to be worked up into articles for sale. A number of orders for articles of furniture have been received, and a hired carpenter has been employed to help the school in executing them. From the profits of these sales, and from the donations of interested friends, the school has thus far been supported. It is hoped that in a very few months two or three hand and foot power labor saving machines may be procured from America, and by these the prevailing hard woods of the country can be much more expeditiously worked up. Thus a great saving of time and expense will be effected, and in turn both the output and the efficiency of the school will be increased. In the near future it is also hoped that an efficient teacher in drawing and in rattan work can be employed. The object of the school is not to develop an industry and so make itself a primary end, but to train our Christian boys at crafts which they can ply in their own villages, to the improvement of the ways of living in those villages, and to provide our Christian community with other sources of maintenance than the tilling of the soil, which is so subject to the caprices of Hindu or Mohammedan land-owners, or to the risk of frequent drouth. It is our hope thus by precept and example to train the people of our communities to respect manual labor, to foster habits of industry and frugality, and thus to hasten the day when a self-supporting native church, independent alike of foreign aid and Hindu intimidation, can pay both for its own spiri-

tual instruction, and for the support of its own home missionaries."

With the advent of the industrial school we may hope for the opening of an era in which our Christians will no longer regard it as a matter of course that their children should go to Pasumalai after they have received a primary education in our boarding schools. With a persistence that is perhaps commendable, though often perplexing, they urge that their boys may be sent to Pasumalai for further study, regardless of the fact that these may have no especial aptitude for such study, or that they themselves are unable to pay the fraction of the cost of their education which the mission requires in the way of tuition fees. Of the institutions at Pasumalai there are three, viz., the college, the training school, and the theological seminary. Mr. Zumbro has been in charge of the former two of these institutions for the greater part of the year, and writes of them in these words:—

"The principal changes in the staff of teachers in the college this year, aside from the return of Dr. and Mrs. Washburn from America, have been due to the return of teachers absent last year for training in the Teachers' College in Madras, or to the absence of teachers for the same purpose this year. The return of Dr. and Mrs. Washburn on the 6th of October was made an occasion of rejoicing throughout the school. The teachers were all present at the Madura railway station to welcome them and the students met them outside of Pasumalai, and, led by the Madura band, came with them in procession to Washburn Hall, where a reception and welcome had been arranged. The return of these experienced workers, who have been so long connected with Pasumalai, gave new confidence and hope to all. Immediately on his return Dr. Washburn assumed the responsible management of the school; and the varied assistance which he and Mrs. Washburn brought

by their presence among us, and by their direction of the affairs of the school, was of much help in closing up the work of the year. All the teachers at Pasumalai are men of experience and ability in their several departments, and are doing better than ordinary work in their classes. The teachers have co-operated heartily in the work of the year, and much of whatever success the school may have had has been due to their faithful and earnest labor. For more than ten years there has been connected with the college a normal school for the training of teachers. Three grades of students are received into this institution. Those who have passed the Primary examination, who are known as primary grade students, those who have passed the Lower Secondary examination, who are known as lower secondary grade students, and those who have passed the Matriculation examination, who are known as upper secondary grade students. There is an average of about ten students in each grade, and there is a special staff of teachers for this department. The work of the Lyceum has been well sustained this year, both students and teachers joining together in the exercises. Essays and recitations give opportunity for literary culture, while the debates afford opportunity for dealing with important questions in a practical way. At the closing exercises of the first term a literary programme was arranged consisting of recitations, a short selection from one of Shakespeare's dramas, and an oratorical contest, in which four of the members of the Lyceum participated, a prize of ten rupees being awarded for the best oration. There has been organized during the year the "Southfold Union," a literary society for the Hindu students in the Southfold Hostel. This union has held meetings regularly every Saturday, and has been well attended. The members celebrated the sixtieth anniversary of the Queen's reign by rendering in the college hall on the 22nd of June Shakespeare's "As you like it" almost entire. It was on the whole very creditably rendered, and showed careful preparation by the students. The Teachers' Seminary has met once a month during term time, and it ha

proved to be a valuable part of the school work. Questions of importance connected with the work of the classes have been discussed by the teachers, and matters relating to the discipline and general conduct of the school, have been considered together by the teachers and principal. The average attendance for the year has been 353, a total gain of twenty-four over last year. A gain of eleven in the college department is encouraging. This gain has been entirely in the new class which joined the college in February, and is doubtless due in considerable part to the larger number of boys passing the Matriculation examination last December. The total number on the rolls for the year is 427, of whom 248 were mission students, 53 non-mission students, and 126 Hindus. The following table shows the number sent up to the examinations the past year, and the number who passed:—

DEPART- MENT.	TRAINING SCHOOL.			COL- LEGE.	HIGH SCHOOL.	LOWER SECOND- ARY.	PRIMARY
Grade ...	Upper Second- ary.	Lower Second- ary.	Primary.	F.A.	VI Form.	III Form.	IV Class.
Sent up...	10	8	10	12	17	28	22
Passed ...	8	4	9	7	7	13	14

While there have been no especial influences in the school this year to make for the development of Christian character, there has been however a gradual and perceptible improvement in the religious life of many of the students. A growing earnestness and sense of responsibility, a greater faithfulness in the meeting of duties and obligations, more of a kindly spirit of helpfulness and brotherly love among the students, give indications from time to time of the deepening of the current of religious life. Seven students have united with the church on confession of faith

during the year. Bible study is compulsory in all classes, and is a regular class exercise five days in the week. In the college and high school departments there are separate classes for the Christian and Hindu boys, as many of the Hindu boys in these departments have never read the Bible, and it is a new book to them, so that the Christian boys who have long been familiar with the Bible have the advantage here. To these Hindu boys the study of the Bible opens up a new world, and they hear things never heard from the priests of their own faith. Aside from the regular class Bible lessons the Christian students have twenty minutes of Bible reading in the morning, attendance on which is compulsory. The students are allowed to choose for themselves the portions for their reading. In this way a number of the students read the Bible through during their stay at Pasumalai, and some portions are read over and over again. Twelve students appeared for the Peter Cator examination in 1896, all of whom passed the examination. One gained a prize of fifteen rupees. The Y. M. C. A. has had a healthy and prosperous year. All the meetings have been well attended, and there has been on the part of many a better appreciation of the advantages of the association, and a more hearty participation in its exercises. The general religious meeting on Sunday evening, opening with a song service, followed by an address, has been well attended. These addresses have been given, sometimes by missionaries, sometimes by pastors of other churches, sometimes by laymen, sometimes by teachers of the college, yet are always of a distinctively Christian character. The association has continued the support of its own evangelistic work in Kilanery, where there is a small congregation of Christians. A school has been kept up during the year, and from this school twenty pupils expect to go up for the examination. Delegations of students frequently conduct services there and in neighboring villages, giving the catechist much timely help. During the summer vacation a company of teachers and students, about twelve in all, went out into the district on an itin-

eracy, preaching the Gospel in the villages, and giving especial attention to meetings for educated Hindus. A similar itineracy has been arranged for the Christmas vacation. The junior and juvenile departments of the association have been active, holding meetings on Sunday afternoons with good attendance. About Rs. 120 have come into the treasury of the Association during the year. There has been an average of a little more than 100 Hindu students in attendance at Pasumalai this year, or about two-sevenths of the whole number. During the more than fifty years since the establishment of our mission school at Pasumalai, hundreds of these Hindu boys have come to us for their training and preparation for life's work. Many of these are now occupying places of responsibility and trust. Many of them still retain a strong attachment for their Alma Mater, and occasionally drop in and encourage us with words of appreciation and gratitude. Both the Southfold Hostel for Hindu students, and the Yokan Lodge for Christian students, have shown the wisdom of their builder by their continued usefulness during the year. About 230 boys on an average have boarded in the school. The cost of maintaining this department has been higher than usual. There has been great scarcity in the district, partly because the long-continued famine in the North has drawn away supplies from here, and partly because even here the crops have failed wholly or in part in many places. Hence there has been a gradual rise in the prices of food supplies, until by the last of the year they were nearly double what they were in the beginning. This great increase in the cost of food threatened to compel the closing of some part of the school. But the kind help given by friends in America and the timely return of Dr. Washburn with the assistance which he brought, made this unnecessary. On her return Mrs. Washburn took charge of the buying and issuing of school supplies, giving the boarding department the benefit of her long experience in such affairs. On the whole the health of the school has been good. With one or two exceptions there have been no

serious cases of illness, and no death has occurred. Instruction in vocal music has been continued. About twenty minutes a day four times a week are given to the general practice of English music, and there is regular instruction in reading music by note. Mrs. Washburn has resumed the help which she was obliged to discontinue in her absence. Three musical programs have been rendered during the year under the auspices of the Y.M.C.A. The gymnastic department has been under the direction of a former student of this institution, and its standard of excellence has been well maintained. There have been received in fees about Rs. 4,743 as compared with Rs. 4,463 last year. The increase has come from the day scholars. There are probably few countries in the world where a young man can have the advantages of a good school for so little money, as in India. Yet, compared with the income of the people, an education is a very expensive matter for most of the boys who attend our mission schools. The grant of the American Board was Rs. 5,070 as against Rs. 6,500 last year, a decrease of Rs. 1,430. This decrease has been a most serious matter, and had it not been for the providential help of other friends, the school would have suffered great loss. The government grants towards the salaries of the teachers have amounted to Rs. 2,331-6-5. The income of the endowment fund has been Rs. 1,075-15-0. Friends in America have given Rs. 2,046-15-0. It is with feelings of deep gratitude that, as we come to the close of the year, we look back over its mercies. More than once there has been no money in the treasury, and it has seemed that nothing could be done but close part of the school. Just at the critical moment, however, help always came sufficient to make up the deficiency between income and expenditure for a little longer, and so weak faith was rebuked, and the work went on. Had any of the resources failed, or had the special contributions from friends in America been less, the loss to the school would have been far greater than any sum of money thus withheld. To the American Board which in a year of great difficulty at home has

still given by no means a small grant to the school, and to the friends in America both old and new, who have helped the school by their prayers and gifts, and to the Government for its continued grants, we are most grateful. That the good God may reward all in rich blessings, both temporal and spiritual, is the prayer of many who have been benefitted by their kindly help."

Of the work of the Theological Seminary Dr. Jones sends the following account:—"I appreciate more and more the urgent need and importance of training men who may become true leaders of the church of God, faithful shepherds of souls, and able to rightly divide the living word of God. The need of our mission for such men is, I may say, greater than ever. As our work expands and its responsibilities increase, the need for men true and competent becomes more urgent. Our mission force today is not what it should be, either in numbers or in power; and it is one of the most important problems of the day how to remedy the defect. The Theological Seminary aims, of course, to meet this want, but its success thus far has been only partial, simply because of the fewness of the students, and the limited character of their previous training. The higher salaries available for those who are qualified as teachers make that calling more attractive to the majority of our young men than the position of catechist or even of pastor, which is not so highly paid. However we have spent another year in hard work for the development of the material at hand, and we feel that our labor has not been in vain. The number of students is smaller at the end of the year than at the beginning. This is chiefly owing to the smallness of the incoming as compared with the outgoing class. At present the number on the rolls is twenty, divided as follows:—senior class seven, middle class seven, and junior class six. The class that graduated from the school was eight in number and was mostly composed of good and strong men. In some respects it was

the strongest class that has for some time been sent out. All its members are now at work in posts of usefulness and honor. Of these Pasumalai Station employs two, Tirumangalam two, Melur one, Manamadura one, Batlagundu one, and Madura one. I trust that these men will render a good account of themselves in mission service during the coming years. I regret that one of the students had to be dismissed during the year because he gave no promise of usefulness and hence was only a burden to the school. Under strong inducements from the Salvation Army another disappeared suddenly and unceremoniously during the summer holidays. The class received in June is promising, though small. Only three have previously been in mission service, the other three having come directly from other departments of the institution at Pasumalai. In educational grade two are failed matriculates, and the others are lower secondary men. Three of them are married. Of all the students fourteen are married. The wives of the students have devoted themselves faithfully to the required two hours daily study with their husbands. Bible study, and studies closely related thereto, have occupied their attention. In this way they are being qualified for their future positions as catechists' and pastors' wives, positions of no small influence, and of large opportunities for usefulness. In addition to this a few hours of training in sewing are given to them weekly, and by means of crocheting done in these hours some of the women are able to add to the inadequate stipends of their husbands. The difficulty which these poor families have had this year in buying food enough to live upon is unprecedented. The price of grain has been at famine rates, owing to the famine in the North. The stipends of most of them have not been enough to procure sufficient food for their families. I have known some of them to deny themselves the morning meal, and others to eat cheaper but less wholesome and invigorating grains, in both cases with a marked falling off in their studies and health. This has caused a somewhat unusual amount of sickness among the families, though I am

glad to say that nothing very serious has affected any of them. It has been a great pleasure to me to render to some of them a little assistance in their great distress. I am glad to bear testimony to the faithfulness with which the students have applied themselves to their work. Few have shirked, and the examinations reveal a high average of results. I am pleased also with the heartiness with which they have entered into outdoor games, especially badminton. The schedule of studies has varied little from that of former years. Biblical theology has been made a part of the first year's study. It is practically studied as an introduction to systematic theology, which will hereafter extend through the second and third years. Having now handed over the subject of the life of Christ to one of my assistants, I am able to take up instruction in systematic theology myself. During the year violin instruction has been continued in all the classes, and it remains a popular, as it is a useful, part of our curriculum. To most of the students it will render no small aid in the work of interesting their congregations, and in leading them in the general service of sacred song. Vocal culture also is emphasized, the voice being recognized as a powerful agency, when well cultivated, in the progress of the kingdom of God. The teaching staff has been changed this year. Instead of Mr. P. Daniel, Mr. V. Masillamani has been employed. He is a former pupil of Pasumalai, and returns after an absence of some years from the mission. The growing infirmity of Pastor Barnes made it necessary to add yet another member to the staff. Mr. Chinniah Eames, a member of the last graduating class, seemed well qualified for the post, and was installed therein. I gladly bear testimony to the faithful work done by each of my assistants, and to their earnest efforts for the well-being of the seminary, and for the spiritual progress of the students. Mrs. Jones has continued in charge of the English class. Mrs. Hazen kindly gave to the students very instructive lectures on her recent visit to Palestine, and addresses from Messrs. Eddy and Morehead were helpful to all the

members. The Monday evening bungalow conference has been maintained with profit to all of us. The students have conducted regularly their weekly prayer and conference meetings, whereby their faith and their fellowship have been strengthened. Wednesday afternoons have been devoted to preaching in the neighboring villages. Over twenty villages are thus regularly visited, and the word of life preached to them by teachers and students. The magic-lantern was used a part of the time. Three itineracies have been conducted during the year, by means of which nearly thirty thousand people have heard the Gospel message. The one conducted in March and April lasted for about two weeks, when all of us, students and teachers, tramped from village to village, preaching the Gospel to the Christless masses. We were cheered by several families coming to a full and final decision for Christ through the work of this itineracy, and we had opportunity to stir up to new life the Christians of several villages through which we passed. Thus the work of the year in connection with the seminary has been manifold and full of cheer. In class room and in villages among books and the Hindu people around us, we have had large opportunities and blessings. Above all we believe the students have responded to our efforts and have grown not only in knowledge, but also in the faith of Christ, and in that life which constitutes the truest preparation for Christian service. I thank all friends for their aid and sympathy in times of financial distress, especially the good friends of Montreal who supported the Montreal class which graduated this year, and whose love and help to the seminary still continues."

Corresponding to the educational institutions at Pasumalai for boys and young men are the
 Madura Institutions. institutions for girls and young women at Madura. These are two, viz., the Girls' Training School and the Lucy Perry Noble Bible School. Of the former Miss Noyes writes thus:—"More than sixty years ago

the early missionaries in Madura started a little day school for girls. This was probably the beginning of female education in this district.

Girls' Training
School.

Later as the work grew and there were Christians scattered about the district, one of the missionaries opened a boarding school for the daughters of native Christians. This began with only seven girls and for several years led a troubled existence, owing to caste-prejudices and other difficulties. From this small beginning the school has steadily grown to its present size and grade. The number of boarders this year has been 145, and as the dormitory was far too crowded, a class room has also been used as a sleeping room. The average number of pupils on the rolls has been 219, an increase of about twenty over last year, and of forty over the preceding year. It is gratifying to note that about half the increase has been in the lower secondary department, especially as this is the only school in the district where girls are given more than a primary education. Unfortunately we have not yet been able to secure a conductress to bring non-Christian children to the Primary School as day scholars, or the number on the rolls would have been still larger. The amount of fees collected this year, though small, is equivalent to more than \$200. Insignificant as this sum may seem, it represents a marked advance in public opinion concerning the education of girls, when we consider that for years parents, instead of paying tuition fees, were induced to send their children to the school by the gift of a generous dowry to each graduate. As this is a training school for teachers, it includes all classes from the kindergarten to the high school. Although the classes in the latter are still very small, there is such an increasing demand among our Christians for the English education of their daughters that we feel assured that the high school department will soon be on a firm basis. During my absence of two years in America there has been a great improvement in English, and it is pleasant to find most of the students now in English classes. The singing of the

school also has improved wonderfully. All the girls above the primary department are taught to read music by note. At the concert given by native Christians in Madura last September, a trio and a quartette for female voices were sung by a choir of our girls. These girls sang also some choruses with some of the young men of the Madura Christian Endeavor Societies. This is a thing rare in India, and gave great delight to all. The present Normal class numbers seventeen. Its members while being trained as teachers teach the lower classes of the school under supervision. A class of seventeen left us in April, most of whom are now employed in the missions whence they came. The results of the Government examinations have been generally satisfactory. Of those who have appeared for the examinations for teacher's certificates all but one have passed. The twenty-six candidates for the Primary examination have all passed for certificates. The progress of the pupils as a whole has been gratifying. For the last two years Drawing has been taught in all the classes above the third standard by a well qualified teacher. The teaching staff has consisted of five masters and six mistresses. Early in the year one of our masters, a college graduate, left us to engage in work elsewhere. His place is yet to be supplied. Our teachers are all Christians, and several are active in church work. The mistresses who live in the school have many opportunities for quiet personal work with the girls, and some of them have shown a spirit of joyful consecration to this work which is most inspiring to witness. We have great cause for thankfulness that the health of the girls has been unusually good this year. Although there have always been some girls on the sick list, we have had no epidemics or serious cases of illness in the boarding school. We have been saddened by the death of one of the youngest of the day scholars, the little daughter of one of our teachers. The land bought for our new school building two years ago has been found unsuitable on many accounts, especially as the Government has refused to give us a piece of adjoining land that we

applied for. We have however been fortunate in obtaining a large piece of land on the northern side of the city, just outside of the town. It contains about ten acres, and is pleasantly situated in the open country near the river. We hope to begin building next year as soon as the necessary preliminaries with Government are over. Last year a flower garden was begun in a part of the school yard, and it is a source of much pleasure to the girls. Some of those who had never before shown ability in any direction, have developed a taste and capacity for gardening. One or two at least have started gardens in their own homes. We hope that these flowers may develop a love for nature, and may lead many to desire to make their homes bright and attractive, however poor they may be. The number of students who have united with the church has been smaller than usual, only four indeed; but several others are only waiting for the next communion season. The school has enjoyed unusual privileges in the visits of devoted Christians from other lands, whose stirring words have aroused many who were already church members to a new spiritual life. The Christian Endeavor Societies have had a prosperous year. They hold their prayer meetings every Sunday noon, and once a month they have a missionary meeting. The meeting on China proved so interesting that the girls asked that it be continued the next Sunday. But the young chairman of the missionary committee said decidedly, "No, you cannot have a missionary meeting oftener than once a month." More than Rs. 72 have been raised by the society, part of which has been given to the church which the girls attend. The larger part has gone towards the support of a Bible woman, who works in four villages across the river. Four or five of the girls have frequently gone out on Sunday afternoon to the village where the Bible woman lives, to help her in holding meetings. The Sunday School conducted by a committee of the Christian Endeavor Society has had an average attendance of forty. Besides the little Christian children who live near by, a number of Hiudu boys are

regular attendants, following the girls home from church. Both the senior and junior societies hold a public meeting once a year, to which their friends are invited. Reports of the various committees are read, and the Bible woman gives an account of her work. The program is varied, consisting of songs, dialogues, recitations, etc., and is prepared entirely by the girls. This society has done much in helping the girls towards active Christian work. On their return from the long vacation many were able to report work done for Christ. When we realize the difference between these educated girls, and the ignorant village woman by whom they are often surrounded in their own homes, we can understand what an influence for good they may exert if only their lives are wholly consecrated to the Master's service."

Though the last of the special educational institutions in the order of their founding, the Lucy
 Lucy Perry Noble Perry Noble Bible School is fortunate
 Bible School. in having a very complete and well-
 appointed building in which to carry on its work. Of the new building and of the work of the school Miss Swift writes:—"After waiting four years for a building for this school, it was a great and happy event to us when we took up our abode in Indiana Hall, the beautiful home provided for this work. July 28th and 29th were spent in celebrating the festive occasion. The dedicatory service was held on the 28th in the class rooms, which were thrown into one by opening the large folding doors between. It was in a sense a memorial service, for portraits of three who have passed on before were unveiled on the occasion,—Mrs. Chandler, who began the work among the women in Madura city nearly thirty years ago; Miss Bell, whose short life among us is still a bond of union between the home and foreign work; and Mrs. Noble, whose interest in the women of India still lives to reproduce itself in the hearts and loving labors of those who knew her. Our building is to be in part a memorial of Miss Bell's work

and connection with the churches of Indiana, and will be called Indiana Hall; while the school itself will bear Mrs. Noble's name. The morning of the 29th was spent in an informal conference upon subjects related to women's work. This was attended by representatives of five missions, the guests present for the opening of our new building. It is hoped that the new building may become a center of influence upon the Hindu community. Most Hindu women know very little of the Christian community except the one Bible woman who visits them, and we have already seen evidences of the good done by securing visits to us from the Hindu women. When they enter our walls they find a group of women most of them, like themselves, wives and mothers, busily engaged in study, happy in their life together. They hear the songs, and often remain to prayers; and as one woman said, "their fears fly away when they hear the good words," and they go away with new ideas of the Christian people. Our building stands on the road leading to a large tank where Hindu women go frequently, and women often come in on their way to visit us. The next great event of the year for us was the graduation of a class of six students. We felt that one more should be added to the number, and on that day her prizes and books and certificate were laid upon the table with the others, though she herself was absent and at the point of death. This earnest faithful woman clung to her studies, refusing to yield to every increasing weakness, until one month before the class graduated. Of the remaining women two are engaged in work in the city, and two in the villages, while two more have been prevented from engaging directly in Bible woman's work by the removal of their husbands to places where their services were not available. But we hope that their Christian example may make them of use wherever they may be. Our annual visit to the villages took place in April. Twelve students went out under the direction of five older Bible women. The women are filled with a sense of the importance of their work; and on this occasion as they defiled

across the river bed, following the carts with the tents, they felt that their very march was a sermon. Many passers-by stopped to inquire the reason of their departure, and all along the road to their encampment they were kept busy, telling the people that they went as messengers of the King. Our mission physician kindly furnished some simple remedies, which were dispensed by our assistant teacher; and one of the pastors went ahead to direct the pitching of the tents. They spent ten days on this tour, making five encampments, and visiting sixty-seven villages. In many places the Hindu women declared that they had never heard the message before, and begged the women to come again. It was frequently said, 'One hearing is not enough; come and tell us more.' A visit of this kind to the villages is always a source of much good to the students. They are filled with enthusiasm for the work, arising from a new sense of the need of the people, and a realization brought home to them by this personal contact that multitudes are waiting for the first hearing of the Gospel message. They are always surprised at the comparative simplicity and kindness of the village people, and return home with renewed faith in the power of the word. Very few changes have been made in our curriculum, and the work of the past year indicates that our course contains all that women of the usual previous educational preparation are equal to. There has been a quiet but very real revival among the students, and this has led to much heart-searching. Several who have long been addicted to the habit of chewing betel leaves have given it up as inconsistent with holy living, and are giving to the Lord the money formerly thus expended. When we came into our new home I requested our oldest Bible woman to come and live with us, anticipating much benefit to the students from her association with them. My expectations have been fully realized, and I gratefully acknowledge my appreciation of her earnest labors among the students. Her one prayer has been, 'O Lord, make us a holy family.' All who realize the need of holy living on the part of witnesses for Christ will join her in that prayer."

As the station day schools are intended to supply the want of primary education for non-Madura High School.

Christian boys, under Christian management and accompanied by Christian teaching, so the Madura High School meets a similar want for higher education in the city. In this school the year has been characterized by no great changes. It may be of interest to know that the few changes in the teaching staff have been in the direction of replacing what Hindu teachers there were by Christians. While it is no doubt true that many of the Hindu teachers whom the mission has been obliged to employ in its higher educational institutions are men of excellent character as well as attainments, it is nevertheless desirable that Christian teachers, for the sake of the added Christian influence, should take their places as soon as suitable men can be found. It is therefore satisfactory to announce that one more Christian teacher has been added to the staff, besides the one taken on with the addition of the second class, and that now with two exceptions all the teachers are Christians. Of these two, one occupies the post of Sanscrit teacher, a post which, in the nature of things, is likely to be held by a Hindu as long as Sanscrit is taught in the school. The other change in the teaching force is the substitution of Mr. Wallace for myself. This change gave me a much appreciated relief, as it freed me from the necessity of spending three days in the week in Madura, to the neglect of important work in Batlagundu. The teachers have done good work during the year. So far as success in passing boys in the examinations is concerned, it is impossible to judge of the year's work as the results have not been published. The results for the year before were good. In the Lower Secondary examination six out of ten candidates obtained full certificates, and one other passed in the compulsory subjects. While the proportion of passes to failures was good, as such things go in this country there is room for improvement in requiring that all the boys in the class should take this examination. Only about 40 per cent. of the class did take it. In the

Matriculation examination, out of twenty-two candidates twelve passed. This was somewhat above the average. While the greater part of the time and energy of the teaching force is devoted to the regular secular work of the school, from the Christian point of view the most important work done is in the line of forming upright character. To this end the usual half hour daily is spent in teaching the Bible. The interest of the boys in the subject, and their willingness to study it, is in proportion to the length of time they have been under Christian influence, either in this school, or in others. The knowledge of Christian truth which some of the boys show has been a surprise to me. I cannot but feel that seed is being sown, and has been sown, which under the influence of the Divine Spirit will in due time bring forth fruit. In the IV Form I have used the intermediate grade of the lessons on the life of Christ published by the Bible Study Union. I find that the use of the written answer method adds to the value of the lesson. The Sunday School has been well attended, though attendance is voluntary. The International Sunday School Lessons are used, and the lessons are illustrated by the picture roll and by lesson cards. Illustrated story papers are also given to the boys in the upper classes. In April the annual prize-giving was held. On this occasion Mr. Russell, the district and sessions judge, did us the kindness to preside. There are two societies for the improvement of the students, an English and a Tamil society. Our thanks are due to Mr. Zumbro for delivering a valuable address to the English society at its annual meeting. The Tamil society also was fortunate in securing the Rajah of Ramnad to preside at its meeting. The Rajah had already shown his interest in the school by visiting it, and by subscribing Rs. 1,500 towards the enlargement of the library. He was also kind enough to promise aid in providing a suitable place for the accommodation of the library. We take this opportunity of thanking him for his generous interest. It has been impossible to supply all the needs of the school, but something has been done.

One addition that is appreciated in the hot weather is a hydrant in the court yard. It would be a great advantage to the school to have a second story built upon the western side, thus adding a room suitable for the enlarged library, and at least one much needed class room. It would also be desirable to purchase land for the erection of teachers' houses near the school, if funds were available. It would also strengthen the high school classes if a branch lower secondary school could be opened in some other part of the town. This has been under consideration. Some of these things, perhaps all, will come in due time. In the meantime we are thankful that with the added salary grants given by Government, and with the increased receipts from fees, the school stands on a firmer financial basis than for some time past. The classes in book keeping and commercial correspondence have been kept up as usual. The results in the examinations in these subjects have been very good. In order to encourage technical education the educational department offers liberal scholarships to successful competitors in these examinations. Out of the twenty-three students in these two classes four are in receipt of such scholarships. In the school as a whole we believe that progress has been made, and we look forward to the new year with hope and encouragement.

Medical Work.

Dr. Van Allen writes thus of the work among men in Madura:—"In briefly writing the report of my medical work in Madura for the year 1897 I have to speak first of the conduct of the daily work, and secondly of the opening of the new hospital. First, of the daily work. The hospital has been open, as in previous years, every hour, day, and night, for the treatment of the sick. Unfortunately for those who have the charge of hospital work there are no Sundays, nor any single day in the year when the tired doctor or hospital



OLD HOSPITAL.



NEW AMERICAN MISSION HOSPITAL, MADURA.

assistant, or compounder, or nurse, can rest. A sick person is very exacting, and no doubt properly so, and that hospital will be the most popular in which the doctor and other attendants give out to each patient the largest amount of sympathy. When a man is ill he wants medicine; but twice as much as medicine he wants sympathy, and I am often of the opinion that the latter does almost as much to cure him as the former. I am certain that sympathy has more to do with the popularity of a hospital than medicine. I would that sympathy could be purchased done up in bottles and given out with the medicine according to the needs of each patient. But sympathy is given only at the expense of nervous and mental energy. In the hospital for men we have written this year a little upwards of 14,000 prescriptions, the total number new and old cases being 28,000. The Gospel has been faithfully preached both in the hospital for men and in the hospital for women. Handbills or tracts and in some cases Bibles have been given to those who read. In the second place, as to the opening of the new hospital. This building, the foundations of which were laid two years ago, was opened to the public October 29th of the past year. On this most interesting occasion we had the pleasure of the presence of nearly all our missionaries and nearly all the district officials. The hospital was opened by His Excellency Sir Arthur Havelock, K.C.I.E., the Governor of Madras. That the money for the erection of this large Christian hospital, amounting to Rs. 42,000, was pledged almost entirely by Hindus, shows the kindly feeling which exists between the Hindus and the missionaries, and is really worthy of note."

Dr. Parker says of the medical work for women :—"The

For Women. total number of patients for the year in
the Women's Hospital was 10,670. Of

these 6,600 were Hindus, and 800 Mohammedans. Early in the year, a young married woman came to be trained as a compounder. She has learned much, and is very helpful. There are two more women nurses than there were

last year. A second Bible woman has been secured, whose attention is given chiefly to the in-patients, with whom she has morning and evening prayers daily, besides giving instruction to the non-Christians."

Dr. Chester reports of the medical work in Dindigul as follows:—"In the year under review
In Dindigul. there were treated at the Dindigul dispensary 12,166 new cases, and a total of 17,909 which represents the number of prescriptions written. Of the new cases 7,747 were males, and 4,419 females. Of these 6,544 were medical, 4,406 surgical, 318 both medical and surgical, and 903 cases of vaccination, performed by the municipal vaccinator. There were 175 in-patients, and 100 maternity cases. Among the patients were 103 Europeans, 109 Eurasians, 3,518 native Christians, 1,178 Mohammedans, and 7,249 Hindus. The patients came from 857 different villages. At the close of another year I desire to record my thanks to the Dindigul Taluk Board, and to the Dindigul Municipal Council, for their grants towards the running expenses of the dispensary, and for the medicines supplied by them. I would also thus publicly thank all who have given donations to the dispensary. The year has been an unhealthy one, and we have had many cases of fever. Cholera appeared in the town of Dindigul early in October. Up to the close of the year there have been 200 cases, and 61 deaths. For most of the time noted the Municipal Council have had the services of a special hospital assistant, and a special sanitary inspector on cholera duty, a very wise provision. Where cholera has appeared in villages in the vicinity of Dindigul we have freely given cholera medicine to all intelligent persons who have applied for it. We have also kept our teachers and catechists well supplied with cholera medicine, and know that they have made good use of it. The work in the dispensary is never finished. The work of February must go on as it did in January, and so on to the end of the year, with no place for vacation or holiday. A mission

dispensary if true to the object for which it was founded, will always be entitled to our kind interest and regard, for its energizing motto must ever be 'All in love, for Christ's sake.' "

Publication.

While we do not pretend to compete with societies whose especial aim is to increase the volume of Christian literature for India, we still do a certain amount of publication work, concerning which Dr. Jones reports as follows:—"During the year the press has been kept very busy in creating a literature which has gone forth on its quiet but important mission of good in all parts of the Presidency. In addition to printing the two papers of the mission, 'True News' and 'Joyful News,' it has printed a number of tracts, reports and papers, all of which have been useful in their way as sowers of the seed 'which is the word,' and which must bear fruit to the glory of God and the spread of His cause. The efficiency of our work in this department has been increased in no small degree by the gift of a much needed press. This is the generous offering of Mrs. Mary Ives of New Haven, Ct., U. S. A., who paid us a brief visit in February on her journey around the world. I desire to thank her publicly for this large offering of Rs. 1,000, and I believe that as an investment it will for a long time bear a large interest in the furtherance of the cause of the truth which we live to promote."

Societies.

Two societies exist which differ in purpose, but which are alike in being independent of financial aid from abroad. The first of these is the Native Evangelical Society. As early as 1853 an effort was made to make the native church

a missionary church, and this society was the outcome of this effort. Its aim is to assist in the spread of the Gospel in this district, and its methods are two, viz., to aid weak churches in supporting their pastors, and secondly to support a permanent itinerating band of evangelists, who shall be available for work in the stations in turn, or wherever especially needed. The latter phase of the society's work is new, and is a gratifying mark of progress. Mr. Vaughan has written more in detail of this new work on the 17th page of this report. The society depends for its funds upon the subscriptions of our Christian community. It raises annually about Rs. 1,500.

The Widows' Aid Society has been in existence since 1864, and is in a prosperous condition.

Widows' Aid
Society.

The interest on its invested funds, which amount to more than Rs. 44,000, is enough to pay all the pensions of the widows and orphans of its deceased members. While it is unconnected with the mission, it gains stability from the fact that its constitution requires that the secretary, treasurer, and examining physician shall be members of the mission.

Miscellaneous.

The visit of Dr. F. E. Clark in February has been mentioned on the 13th page of this report. It

Visitors.

remains to record the visit of Dr. Barrows in the same month. Dr. Barrows delivered two of the lectures of his course on the Haskell foundation during his brief stay in Madura, which were attended by large audiences of English-speaking natives. It so happened that the self-styled Swami Vivekananda had lectured in Madura a few days before. We believe the influence of the "Swami's" lectures to have been small; but whether small or great, the lectures of Dr. Barrows were well calculated to act as an antidote to it, so strongly evangeli-

cal in tone were they. It was a great pleasure to us to have the distinguished lecturer with us, even for so short a time, and to receive an additional address from him, intended especially for a Christian audience. The visits of men of large minds and Christian sympathy are not only a great pleasure, but also a great benefit to us, and we would that they were more frequent.

In the preceding pages we have tried to record as briefly as possible the work of the year. We
 Conclusion. seek not the approval of men, but we shall be glad if what we have done can command it. We do seek so to work, and so to administer the money given to us, as to gain the approval of the "one who is our Master, even Christ;" and it will be sufficient if we may one day hear from Him the words, "Well done, good and faithful servant." To Him who is the Lord of the harvest we leave the results.



Pastors' Reports.

MADURA SOUTH CHURCH.

There are twenty-one members in the Y. P. S. C. E. society. I thank the Lord when I see that the members who can read keep the morning watch regularly. The following examples show that they are really working for Christ and the Church,—

Once the members told the Hindu boys who attended the Sunday School that Christ is the living God, and so they must worship the true living God. And all their gods were mere stone and mud. Then the Hindu boys said "Our gods give whatever we want. Nothing is in your church. You worship the walls. You lie when you say that God is there." Then the boys hearing this and being unable to answer them said "Come let us go to our pastor, he will answer all the questions you want." The boys brought them to me and I removed all their difficulties.

At another time, in a church committee meeting, the committee, considering the small income of the church, felt unable to keep a sexton for the church. Two boys of ten and twelve years respectively, hearing them talking in the church, volunteered to do any kind of work regularly without pay from the church. They are still faithful in their work.

One-tenth of their income in farm products is paid to the church by two members. One of them says that he is blessed more and more by giving tithes to God.

M. S. NALLATAMBI.

MADURA EAST CHURCH.

Last September three persons were received on confession, two of whom were brought in through the labors of Sunday School workers. The youngmen devote one hour to Bible study and another hour to the International S. S. Lessons on Sunday. The

church has been shaken by trials and afflictions. Yet the Holy Spirit has purified and awakened its members. The congregation has attended the Sunday morning service and all the important services regularly. The first Sunday evening of every month is devoted to prayer for evangelical work. The evangelists of Madura Station attend the meeting and report concerning their work. The reports of the evangelists encourage our Christians to give freely towards the support of the evangelists.

Y. S. TAYLOR.

DINDIGUL.

The evangelistic work in the town and its suburbs is pushed forward vigorously by the Y. M. C. A. members and the Pastor. Besides preaching to the people in the main streets and some other centers, we have begun to carry on the work in the lanes and the nooks. Week after week, Sunday Schools are regularly and profitably conducted four times each Sabbath in three different places, and the average attendance of boys and girls is over 400. The good seed has been sown broadcast and we pray and long for a good and timely harvest. There are boys and girls who regard with scorn the rubbing of ashes on their forehead and bowing down before dumb idols. A select four young men and women though convinced of the truth as it is in Jesus, yet lack courage and backbone to come forward with a public confession. They shall be willing in the day of His power. Copies of McChesney's Calendar of Daily Bread were distributed by Dr. Chester to each Christian family in the congregation to help them in their family worship and private devotion. Special and fervent prayers were offered for the awakening of India on the 12th December, and we hope that great spiritual blessings to this large country will come within the next few years.

Admissions to church membership	...	...	13
Births	...	...	14
Deaths	...	...	2
Contributions	...	...	Rs. 336-2-3

J. COLTON.

PASUMALAI.

The congregation contains four hundred men, women, and children and the church two hundred members, of whom seven young men of the college were admitted on profession of faith. One thousand and twenty-three rupees were contributed for various purposes and the Sunday School has prospered. Meetings with the women were held weekly by the two missionary ladies here, and an English service was held on the evening of every alternate Sunday by the missionaries. December 12th was solemnly observed as a day of special prayer for the awakening of India. The evangelistic work begun last year by the auxiliary to the Native Evangelical Society and the Y. M. C. A. respectively at two different places in this station was continued with good results,

A. BARNES.

BODINAYAKANUR.

In the last year seven souls have been admitted into the church on profession of faith, 9 children have been baptized, 3 marriages solemnized, and 16 persons have died, ten of whom were attacked by cholera and died suddenly. I am very sorry for their sudden deaths as they were very faithful. Though their wives are widows and their children are fatherless yet they are firm in their faith and in their Saviour. Owing to this affliction the congregation has grown more and more in the spiritual life. Many of the members go to the estates of the Finlay Mirro Co. on the Devikulam Hills for work. Owing to that I go there at least two times a year to visit the Christians and preach the Gospel. On my last trip I remained there more than a month and conducted the communion service in two places. While returning I went to the village Sathamangadavu to see the Christians (Pulians) and stayed there three days. We had very interesting meetings and conducted the communion service. Seven souls were received into the church on profession of faith and 7 children were baptized. A collection of Rs. 15-14-3 was taken. Men and women and children are forty in number. They are all baptized persons. One half of them are communicants. I am feeling much indebted to the gentlemen and their

subordinates on the Devikulam Hills as they help me in my work and express real sympathy always and have contributed every year towards our support.

We pray to the Lord to grant us fresh help for the coming year of grace.

S. VETHAMANIKAM.

KODAIKANAL.

During the year eight persons have been received into the church on profession of faith, and eleven children have been baptized. The people are growing in spiritual knowledge and piety. At the commencement of this year, they made a formal promise of a certain amount of money that they would pay in the course of the year towards the support of the pastor. Some of them have duly paid according to their promises, but some have not fully kept their word. One man who was not otherwise able to pay his dues brought a cow with its calf, four English fowls and a pair of white rabbits, which were sold at auction for Rs. 16.

The King's Daughters circle is doing its work. It holds two sessions every week, one for sewing and the other for Bible study and other devotional exercises. I cannot adequately estimate the immense benefit accruing from the Sunday School, which is greatly improved, during this year. Owing to my illness I have made but few visits to the hill villages connected with this pastorate.

G. N. PACKIANADHAN.

BATLAGUNDU.

I have administered the Lord's Supper twelve times here and in the village congregations. Two were admitted into the church on profession and five children were baptized. Ten died, four of whom were prominent members of my village congregations. Eight souls in two heathen families embraced Christianity. The work of the Y.M.C.A., Y.P.S.C.E. and the King's Daughters circle are regularly carried on.

A. PICHAIMUTHU.

ARUPPUKOTTAI.

I am happy to say that during the year Mr. Eddy and Mr. David evangelist visited this church and awakened the people by their stirring addresses. Much earnestness in religion is seen among the women. Half a dozen young men of their own accord have begun to preach and to distribute tracts every Sunday in the neighbouring villages. The church contains 716 adherents of whom 197 are communicants. There were twenty-four baptisms and eight additions on profession of faith. In our attempt to purify the church we were obliged to apply the discipline of suspension to seven members. The Monthly Concert, at which missionary news is given, is well attended and appreciated. In communion seasons we get the largest audiences and then the church is found too small for the congregation. Though famine has not visited these parts with all its rigour, still the people have a very hard time owing to the high price of grain and scarcity of work. We are all trying our best for a revival in the congregation. "Will thou not revive us again, that thy people may rejoice in thee."

Y. J. TAYLOR.

TABLES.

No. I.

Statistics of Congregations.

NAME OF STATION.	When first occupied.	NATIVE AGENCY.								Total.	Gain or Loss.	Births.	Deaths.	Marriages.	Average Sabbath attend- ance.	Sabbath Schools.	Sabbath School attend- ance.	Men able to read.	Women do.	Children do.	AMOUNT RAISED BY CONGREGATIONS.																				
		Ordnained.	Catechists.	Evangelists.	Bible Women.	Masters.	Mistresses.	Medical Agents.	Total.												Villages in which are Christians.	Congregations.	Men.	Women.	Children.	Total.	Gain or Loss.	Births.	Deaths.	Marriages.	Average Sabbath attend- ance.	Sabbath Schools.	Sabbath School attend- ance.	Men able to read.	Women do.	Children do.	For Station Purposes.		For Other Purposes.		TOTAL.
																																					Rs.	A.	P.	Rs.	
Madura	1835	4	8	3	36	38	26	18	133	19	13	289	437	596	1322	-20	28	20	14	830	32	1162	239	310	265	1576	0	9	337	14	2	1913	14	1							
Dindigul	1835	3	17	3	2	31	17	4	77	69	47	480	506	868	1854	22	59	24	6	1017	10	544	285	160	197	473	10	4	498	3	11	971	14	3							
Tirupuvanam ..	1835	...	4	1	1	6	4	...	16	23	12	101	129	183	413	-10	8	12	1	219	9	126	36	22	25	118	10	7	52	10	11	171	5	6							
Tirumangalam ..	1838	3	16	2	2	12	7	...	42	55	49	481	461	761	1703	48	33	37	15	1129	37	592	274	82	141	723	10	6	313	0	0	1036	10	6							
Pasumalei	1845	1	1	2	3	29	3	1	18	11	6	345	90	157	592	30	7	8	2	458	7	477	322	61	73	852	15	2	170	5	0	1023	4	2							
Periakulam ...	1848	5	14	1	2	14	11	...	47	52	39	690	826	1489	3005	26	73	83	26	1201	27	685	353	136	301	1255	10	0	161	1	8	1416	11	8							
Mandapasalei ..	1851	4	37	...	9	12	20	1	83	111	66	1022	1018	1896	3936	8	102	71	15	1996	94	1708	446	171	349	1279	14	5	87	9	1	1367	7	6							
Battalagundu ..	1857	2	6	1	3	14	12	1	39	27	20	195	199	486	880	-40	25	21	5	500	24	562	124	52	212	417	12	2	41	2	8	468	14	10							
Melur	1857	1	4	1	2	11	5	...	24	19	9	56	63	97	216	-5	8	3	...	133	11	198	51	34	37	230	13	10	33	10	4	264	8	2							
Palani	1862	1	8	1	2	8	11	...	31	17	12	147	161	379	687	-22	13	17	5	458	9	433	78	32	140	99	8	8	78	1	5	177	10	1							
Manamadura ..	1864	...	9	2	3	11	8	...	33	49	28	223	228	428	879	-45	24	18	7	458	5	173	85	62	85	545	10	0	94	13	10	640	7	10							
Total...	...	24	124	17	65	186	124	25	543	452	301	4029	4118	7340	15,487	-8	380	314	96	8399	265	6660	2293	1122	1825	7574	4	5	1768	9	0	9442	13	5							

No. II.—Statistics of Churches.

NAME OF STATION.	CHURCHES.	Date of Organization.	PASTORS.	Date of Ordination.	Present Membership.	Contributions.	ADDITIONS.										LOSSES.							Gain or Loss.	Gain or Loss by Stations.	Present Membership Do.	Children baptised this year.	Baptised persons in Cong. not Communicants.				
							Baptised in Infancy.	From Romanism.	From Heathenism.	Total by Profession.	By Letter from Madras Mission 1897.	Restored to Church privileges.	Total.	Dismissed from Churches.	To other Missions.	Suspended.	Excommunicated.	Struck from Records.	Deaths.	Total.												
Madura	Station	1834	Rev. J. Rowland.....	1890..	85	207 11 7	..	..	..	..	..	..	13	1	14	7	19	2	1	1	16	19	26	12	19	633	26	577				
	Madura West	1868	" Y. S. Taylor	1883..	130	844 1 8	..	..	..	..	..	..	..	5	17	3	..	..	..	..	3	26	12	12	..	..	..	..	..	..
	Madura North	1891	" S. Simon	1891..	287	439 2 10	6	2	1	9	3	5	2	7	10	3	..	..	..	..	8	12	12	12	..	..	..	..	..	..
	Madura South	1895	" M. Nallathambi	1896..	65	175 4 11	7	2	1	9	2	7	1	8	4	2	14	6	6	..	3	13	1	1	..	..	..	..	..	..
	Station	1835	" J. Colton	1875..	203	176 1 1	11	6	1	18	4	2	21	1	24	6	2	3	2	2	1	5	13	11	29	556	19	492	11	135		
Dindigul	Dindigul	1858	" J. Colton	1875..	152	302 5 7	12	..	..	..	..	..	6	1	20	2	..	..	..	..	3	5	15	15	2	..	..	..	..	..	..
	Pukalalipatti	1872	" A. Savarinattu	1858..	68	43 6 8	2	..	..	..	..	..	..	..	7	..	..	..	..	..	2	2	2	5	..	..	..	..	..	..	..
	Dindigul West	1891	" A. Savarinattu	1888..	133	173 15 9	2	..	..	..	..	..	..	..	..	..	..	..	..	..	2	2	2	5	..	..	..	..	..	..	..
	Station	1838	" A. Perumal	1885..	147	146 10 6	6	..	..	..	..	..	..	6	6	24	..	..	..	..	5	10	4	20	..	..	..	..	..	..	..
	Malakkuram	1855	" P. Thomas	1897..	97	189 0 0	2	..	..	..	..	..	..	6	16	33	5	5	1	..	..	5	10	4	24	426	9	84	7	150		
Tirumangalam	Trinity	1883	" P. Thomas	1897..	120	304 0 0	10	..	..	..	..	..	..	..	..	..	..	..	..	..	5	10	4	24	426	9	84	7	150			
	Mundadelpi	1894	" A. Gnananuttu	1894..	162	397 0 6	4	..	..	..	..	..	..	..	..	..	..	..	..	..	2	2	2	6	..	..	..	..	..	..	..
	Station	1838	" A. Barnes, M.A.	1871..	144	171 5 6	1	..	..	..	..	..	..	..	..	..	..	..	..	..	4	6	10	6	..	..	..	..	..	..	..
	Kottelapadu	1856	" C. Williams	1858	225	1023 4 2	6	1	..	6	23	6	33	4	44	51	..	1	48	100	56	56	56	56	..	..	..	..	..	..	..
	Andipatti	1859	" S. Vethamanikam	1890..	114	177 14 1	2	..	..	..	..	..	..	..	..	..	..	..	..	..	1	2	3	3	9	..	..	..	..	..	..	..
Periakulam	Bodhanakur	1859	" S. Vethamanikam	1890..	186	269 11 5	4	..	..	..	..	..	..	..	..	..	..	..	..	..	9	9	9	1	..	..	..	..	..	..	..	..
	Kambam	1856	" S. Isaac	1872..	184	288 14 9	2	..	..	..	..	..	..	..	..	..	..	..	..	..	2	4	8	8	..	..	..	..	..	..	..	..
	Kombai	1856	" S. Nallathambi	1883	118	128 5 5	1	..	..	..	..	..	..	..	..	..	..	..	..	..	2	4	8	8	..	..	..	..	..	..	..	..
	Kodakur	1857	" S. Nallathambi	1889	106	100 13 11	8	..	..	..	..	..	..	..	..	..	..	..	..	..	2	10	2	2	..	..	..	..	..	..	..	..
	Kodekanal	1851	" G. Pakianathan	1889	134	333 1 2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	10	2	2	..	..	..	..	..	..	..	..
Mandapam	Station	1855	" G. K. John	1894..	161	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	4	8	8	..	..	..	..	..	..	..	..
	Paralechi	1855	" G. K. John	1894..	69	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	4	8	8	..	..	..	..	..	..	..	..
	Velanur	1855	" G. K. John	1894..	64	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	4	8	8	..	..	..	..	..	..	..	..
	Karisekulam East	1855	" G. K. John	1894..	21	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	4	8	8	..	..	..	..	..	..	..	..
	Karisekulam West	1855	" G. K. John	1894..	77	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	4	8	8	..	..	..	..	..	..	..	..
Battalagundin	Kannthi	1889	" M. Eames	1870..	193	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6	18	6	6	..	..	..	..	..	..	..	..
	Sevalpatti	1855	" G. P. Vethanayagam	1896..	145	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6	18	6	6	..	..	..	..	..	..	..	..
	Aruppukottai	1883	" Y. J. Taylor	1894..	197	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	5	26	26	..	..	..	..	..	..	..	..
	Station	1872	" A. Pichaimuttu	1884	111	226 10 6	2	..	..	..	..	..	..	..	..	..	..	..	..	..	2	5	26	26	..	..	..	..	..	..	..	..
	Annapatti	1872	" A. Pichaimuttu	1884	68	12 10 8	2	..	..	..	..	..	..	..	..	..	..	..	..	..	2	5	26	26	..	..	..	..	..	..	..	..
Melur	Silukkuravatti	1872	" S. Jacob	1890..	79	24 10 7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	5	26	26	..	..	..	..	..	..	..	..
	Ponnamatti	1876	" S. Jacob	1890..	80	46 2 5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	5	26	26	..	..	..	..	..	..	..	..
	Chanderpuram	1867	" S. Tiruthuvathanam	1896	19	15 4 3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	5	26	26	..	..	..	..	..	..	..	..
	Station	1867	" S. Tiruthuvathanam	1896	86	264 8 2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	5	26	26	..	..	..	..	..	..	..	..
	Station	1862	" A. David	1886..	158	177 10 1	4	..	..	..	..	..	..	..	..	..	..	..	..	..	2	5	26	26	..	..	..	..	..	..	..	..

No. III.—Statistics of Evangelistic Work.

NAME OF STATION.	ITINERACY.				WORK OF EVANGELISTS FOR HINDUS.		WORK OF THE BIBLE WOMEN.					BOOK DISTRIBUTION.							Total of RECEIPTS.									
	Number of Itineracies.	No. of Encampments.	No. of days of Encamp.	Days Labor of Missionary	Total days labor of Na- tive Agents.	No. of separate villages visited.	Hearers.	No. of villages visited.	No. of hearers.	No. of Bible Women.	No. of Persons on the Roll during 1897.	Do. do. under Instr'n at the end of this year.	No. of separate houses visited.	No. of Hearers.	No. of Bibles sold & given.	No. of Test. do. do.	No. of Bible portions do. do.	Amount realised for Scriptures and portions.		No. of Tracts and Handbills.	School and other Books.	Amount realised for Tracts and Books.	Rs. A. P.	Rs. A. P.				
Madura	10	36	66	...	620	613	67,327	1392	106,451	36	2681	1920	7933	70,971	204	143	349	155	13	11	32,214	2269	171	10	1	327	8	0
Dindigul	7	7	35	...	245	380	7,050	142	5,450	2	58	31	222	2816	6	17	542	19	1	0	54,000	533	16	14	9	35	15	9
Tirumangalam	2	6	12	...	204	90	5,368	336	19,347	2	...	65	508	2534	24	15	154	15	8	0	1294	462	92	8	0	108	0	0
Tirupuvanam	3	13	21	2	410	275	5,475	1315	28,765	1	75	34	160	1944	1	1	6	1	2	3	3027	301	23	6	7	24	8	10
Pasumalei	3	14	34	10	504	426	32,852	655	29,274	3	113	99	1143	7769	43	21	517	22	14	2	10,928	65	25	3	10	48	2	0
Periakulam	3	13	23	...	167	7	9,534	62	2,337	2	83	81	332	6463	66	29	282	34	9	6	11,032	2628	58	8	3	93	1	9
Mandapasalei	6	17	41	37	381	287	26,632	...	.....	9	411	233	1603	33,321	63	38	439	47	9	11	26,468	1618	152	1	0	199	10	11
Battalagundu	6	6	37	3	328	145	14,531	223	10,320	3	151	109	268	4989	40	1	123	21	7	0	3909	2651	195	1	6	216	8	6
Melur	1	3	8	...	56	35	2,225	1182	36,356	2	127	17	117	5692	6	4	88	5	6	0	2402	759	81	10	4	87	0	4
Palani	1	1	5	...	30	25	3,265	410	15,546	2	90	89	974	5640	24	39	411	31	6	0	11,100	1676	226	12	7	258	2	7
Manamadura	3	16	22	5	127	315	7,117	2269	37,766	3	158	103	645	12,551	65	2	44	31	14	6	8000	848	86	3	8	118	2	2
Total...	45	132	304	57	3072	2598	181,376	7986	291,612	65	3947	2781	13910	154690	542	310	2955	386	12	3	164374	13,810	1130	0	7	1516	12	10

No. IV.

Statistics of Educational Work.

NAME OF STATION.	STATION BOARDING SCHOOLS.										VILLAGE & STATION PRIMARY SCHOOLS.										HINDU GIRLS SCHOOLS.		Grand Total on the Rolls of all Scholars.	Fees from all Schools.	Rs. A. P.												
	No. of Teachers.	Theological Students.	Normal Students.	Studs. on Roll in Col. Dept.	Do. on Roll in H. Sch. do.	Do. on Roll in Mid. Sch. do.	Stu. on Roll in Prim. do.	Total of Students.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Christian Boys on the Rolls.	No. of Christian Girls on the Rolls.	Total.	No. of other Boys.	No. of other Girls.	Total.	Total of Scholars.	No. of Schools.	No. of Teachers.	No. of Scholars on the Rolls	Total of all Christian Students.															
Madura	13	...	...	...	90	90	73	280	...	...	...	...	...	...	...	...	...	...	...	14	15	3	58	23	81	350	19	369	450	621	486	345	1454	3795	10	0	
L. P. N. B. I. Sch.	119					1017
Girls' Tr. School	23	...	...	...	5	75	116	219	2	23	18	4	56	31	87	20	438	525	2	8	162	195	1017	1383	1	0											
Dindigul	13	...	...	...	...	88	192	280	...	...	...	...	...	...	...	...	...	...	...	12	12	7	60	7	67	227	33	260	327	1	2	32	67	359	162	8	3
Tirumangalam .....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	7	6	4	14	11	25	133	...	133	158	...	...	...	25	158	155	8	4
Tirupuvanam .....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5	5	2	7	2	9	131	5	136	145	...	...	...	270	518	4785	4	0
Pasumalei	22	20	30	38	52	133	100	373	...	...	...	...	...	...	...	...	...	...	...	20	16	11	120	41	161	346	5	351	612	1	2	26	161	538	237	9	6
Periakulam .....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	30	10	15	164	67	231	422	34	456	687	1	2	44	359	856	321	14	0
Mandapasalai .....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	18	12	9	46	35	81	287	21	308	389	1	2	17	170	495	484	14	0
Battalagundu .....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	9	10	4	19	9	28	241	15	256	284	1	2	46	330	161	6	6	
Melur .....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	9	6	7	41	24	65	220	4	224	289	1	3	67	120	411	249	7	3
Palani	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6	11	3	15	7	22	261	2	263	285	1	1	20	67	351	355	3	4
Manamadura .....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	61	39	63	38	147	388	488	1161	7	3	18	175	139	4	182	...	257	857	3036	153	121	69	600	257	857	3036	153	3194	4051	15	43	900	1811	6487	12,092	6	2

Donations.

The following donations are thankfully acknowledged by those under whose names they are recorded.

MISS L. G. BARKER.

	\$	Cts.	Rs.	A.	P.
Y. P. S. C. E., North Berkeley, Cal. ...	15	00	47	0	0
Mrs. S. B. Capron, Boston, Mass. ...	25	00	79	10	0
Miss Emma Buck, Orland, Maine ...	10	00	32	1	5

REV. J. S. CHANDLER.

1896.

	\$	Cts.	Rs.	A.	P.
Howard Avenue Church, New Haven, Ct., U. S. A. ...	100	00			
Mrs. A. J. Fay, Keene, N. H., U. S. A.	10	00			
Center Church S.S., N. H., Ct. ,,	25	00			
Cong. Church, New Boston, Ct., ,,	15	00			
J. B. Dixon, Esq. ...			32	5	0
A Friend, Conn., U. S. A. ...	25	00			
Y. P. S. C. E., Braddock, Pa. ...	25	80			

1897.

Y.P.S.C.E., South Easton, Mass., U.S.A.	4	00			
Emma and Bessie Tucker, Wellesley ...	0	50			
Cong. Church S. S., Newton Centre, Mass., U. S. A. ...	35	00			
Y. P. S. C. E., Cambridgeport, Mass., U. S. A. ...	14	33			
Mrs. S. T. Greenwood, Northbridge, Mass., U. S. A. ...	30	00			
A. C. Bartholomew, Esq., Reading, Eng. £5 ...					
College Church of Christ, Wheaton, Ill., U. S. A. ...	46	17			

REV. E. CHESTER, M.D.

For the Dindigul Dispensary.

Dindigul Taluq Board	...	Rs. 1,368	0	0
Dindigul Municipality	...	455	0	0
Joint grant of above, for Medicines	...	650	0	0
Messrs. Spencer & Co., Ltd.	...	200	0	0
G. S. Hickey, Esq.	...	10	0	0
Messrs. Spencer & Co.'s Rollers	...	25	0	0

For Mrs. Chester's Girls' Schools.

Mrs. E. E. Glazier	...	200	0	0
Mr. and Mrs. J. W. Short	...	50	0	0
A Friend in England	...	100	0	0
P. N. Bodfish, Esq.	...	109	13	0
A Lady in Boston, through Mrs. Capron	...	79	10	0
Dindigul Benevolent Society, for Dindigul Boarding Schools	...	73	0	0

For General Mission and Evangelistic Work.

E. E. Glazier, Esq.	...	200	0	0
Mr. Jameson, Glen Ridge, New Jersey, U. S. A.	...	78	9	0

REV. H. C. HAZEN.

			\$	Cts.
Pres. S. S., Ithaca, N. Y.	...	25	00	
Mrs. Ripley and Sherman, Chicago	...	30	00	
Crowell Y.P.S.C.E., Centre Ch., Haverhill, Mass.	...	40	00	
Col. C. A. Hopkins, Brookline, Mass.	...	60	00	
W. H. Norris, Minneapolis, Minn.	...	22	50	
A. S. Fuller, 2nd Parish, Portland, Me.	...	40	00	
Rev. and Mrs. C. A. White, Princeton, Mass.	...	60	00	
Willing Workers, Jeddo, N. Y.	...	20	00	
A. L. Salsbury, Holley, N. Y.	...	25	00	
Friends,	„ „	18	00	
Miss Alice Southworth	„	25	00	
Miss Susan Love	„	20	00	
Miss May Harwood, Appleton, Wis.	...	30	00	

Y. P. S. C. E., San Rafael, Cal. ...	...	\$ 50 00
Mrs. M. M. Tibbets, Haverhill, Mass. ...	...	138 33
Elizabeth Lyman, Mystic, Conn. ...	...	5 00
1st Cong. Church ,, ,, ...	...	4 77
Miss Stoddard, Cheshire, Conn. ...	...	30 00
C. E. Society, Salsbury, Vt. ...	...	30 00
Y. P. S. C. E., Spencerport, N.Y. ...	...	10 00
Mrs. McCorwick by Dr. Barrows ...	Rs. 35	0 0

REV. E. P. HOLTON.

For General Work.

	\$ Cts.	Rs.	A.	P.
E. E. Arnold, Somerset, N. Y. ...	10 00	31	4	0
Miss S. C. Snell, Amherst, Mass. ...	6 00	18	13	2
Miss Alice Kersting, Concord, Mass. ...	1 75	5	9	3
Washburn Y.P.S.C.E., Everett, ,,	15 00	48	3	7
Mayflower ,, Kingston, ,,	10 00	31	1	4
	10 00	31	11	2
	10 00	30	13	1
Junior Y.P.S.C.E., Cohasset, Mass. ...	10 00	32	15	1
Mrs. Theo. M. Nevius, Glen Ridge, N. J.	10 00	32	2	5
Mrs. H. B. Barstow, Hanover, Mass. ...	1 75	5	12	6
Cong. Church, Glen Ridge, N.J., by T. M. Nevius	20 00	60	3	6
Miss Augusta Bibber, Eastport, Maine ...	1 00	3	0	2
Mrs. M. W. Love, St. Paul, Minn. ...	40 00	125	12	2
Mr. G. J. Solomon, Manamadura ...		50	0	0

For the Industrial School.

Mrs. Laura A. Shepard, Hyattsville, Md.	5 00	16	8	5
Dea. J. H. Gregory, Princeton, Mass. ...	50 00	154	6	5
C. C. S. S., Harvard, Mass. ...	13 48	41	8	10

*For a Glass Operating Table, for the Madura
Mission Hospital.*

Rev. John H. Barrows, D.D., Chica- go, Ill.	175 00	544	11	4
---	--------	-----	----	---

Mrs. Charles G. Remick, Concord,	\$ Cts.	Rs.	A.	P.
New Haven	5 00	15	0	10

REV. J. P. JONES, D.D.

Mrs. Mary Ives, New Haven, Conn.,				
U. S. A., for Press		1,000	0	0
Mrs. Campbell, Glen Ridge, N. J.,				
U. S. A.	50 00	158	6	2
Y. P. S. C. E., Leominster, Mass.,	31 75	100	10	10
Mrs. Childs and Friends, Montreal,				
Can.	111 00	351	12	11
King's Daughters, Montreal, Can.	20 00	62	12	1
Miss Baker Edwards ,, ,,	5 00	15	1	0
Through Miss Sargent, ,, ,,		90	10	1
Mr. Stokes, N. York City, ...	£20	315	3	0
Dr. J. H. Barrows, Chicago, U.S.A.		100	0	0
Y.P.S.C.E., North Church, N. York				
City	80 00	257	10	4
S. School, Edwardsdale, Penna ...	25 00	80	3	4
Y. P. S. C. E., Bellevue, Ohio ...	28 00	88	7	11
Cong. Church, Eliot, Me. ...	40 00	124	8	2
Miss Palmer	40 00	124	8	2
Miss Davies, Thomastown, Ohio ...	10 00	32	1	4
Mrs. D. A. Goodale, Conn. ...	5 00	16	8	4
Y.P.S.C.E., Coventry, Conn. ...	12 50	40	9	9
Welsh Church, Utica, N. York ...	5 00	16	8	3
Bloomington, Ill., U.S.A. ...	10 00	31	7	0
Mrs. Allen, Hartford, Conn. ...	£1 1 3	16	0	6
Talas, Central Turkey, for Bibles ...	10 00	30	14	1

REV. J. C. PERKINS.

A Friend in San Francisco, for Catechist ...	120	0	0
A Friend in San Francisco, for pupil in Pasu-			
malai	45	0	0
Mrs. Chapman, Lakeport, for support of child.	22	8	0
Young Ladies, Pacific Grove, Cal., for Bible			
Woman	15	0	0

A Friend in Jersey City	...	Rs.	30	0	0
S. S. Class in Cal., for famine relief	...		15	0	0
A. S. Loret, Esq., Boston, for preacher	...		120	7	0
Cong. Church, Cuyahuga Falls, for preacher	...		124	8	0

REV. W. M. ZUMBRO.

Rev. G. H. Gutterson, Winchester,		\$ Cts.	Rs.	A.	P.
Mass. ...	...	8 00	24	14	0
Geo. Harrington, Esq., Pawnee City,					
Neb. ...	... £4	0 0	61	4	5
Chicago Cong. Church..	...£12	5 0	187	5	7
E. F. Buchner, PH.D., University of					
New York ...	... £5	2 2	80	6	0
Williams College, Williamstown,					
Mass. ...	... \$382	25	1,211	8	8
Rev. J. S. Hanna, Chicago	...	50 00	164	13	2
Children, 1st Cong. Ch., Bingham-					
ton, N. Y. ...	...	5 00	16	1	2
Cong. Ch., Lebanon, Ct., through					
W. W. Gillet, Esq. ...	...	15 00	47	2	7
Mrs. W. D. Gookin, Southport, Conn.		25 00	77	3	2
Lenox Cong. Ch. S.S., Lenox, Mass.		13 60	132	12	0
Mr. C. Milton Mather, N.Y. City ...		20 00			
Henry Sedgwick, Esq., Lenox, Mass.		100 00	321	8	0
Mrs. E. Fay, Gloversville, N. Y. ...		15 00	48	8	0
Mrs. Durfee, ,, relief work.		1 00	3	1	0
Lady's Mis. Soc., ,, ,,		35 00	105	0	0
Mrs. Nellie Norris from donors, Dex-					
ter, Ka. ...	...	2 00	6	6	10
The Principal	...		976	6	0



Items from the Statistical Tables.

Ordained Missionaries on the Field, of whom 2				
are Physicians	...	...	...	14
Missionary Ladies, 13 married and 6 single	...			19
Pastors	...	...	...	24
Catechists	...	...	...	124
Total Native Agents	...	...	...	543
Villages in which there are Christians	...			452
Adherents	...	...	...	15,487
Persons able to read	...	...	...	5,240
Average Sabbath Attendance	...	...	...	8,399
Contributions	...	...	Rs.	9,442
Church Members	...	...	...	4,592
Added by Profession	...	...	...	245
Bible Women	...	...	...	65
Pupils under instruction by them	...	...	...	3,947
Separate houses visited by them	...	...	...	13,910
Number of persons addressed by them	...	...	...	154,690
„ „ „ „ „	„	„	Evangelists	291,612
„ „ „ „ „	„	„	on Itineracies	181,376
Bibles and Testaments sold and given	...	...	...	852
Scripture Portions	„	„	...	2,955
Schools of all grades	...	...	...	183
Teachers	...	...	...	315
Total of scholars	...	...	...	6,487
Christian scholars	...	...	...	1,811
School and other books sold	...	...	...	13,810
Tracts and Handbills distributed	...	...	...	164,374
Fees collected from scholars	...	...	Rs.	12,092-6-2

Post Office Addresses of the Missionaries.

MISS L. G. BARKER	...	Madura,	South India.
REV. J. S. CHANDLER, M.A.		"	" "
MRS. J. S. CHANDLER, B.A.		"	" "
REV. E. CHESTER, M.D.	...	Dindigul,	" "
MRS. E. CHESTER	...	"	" "
REV. W. P. ELWOOD, B.A.	...	Palani,	" "
MRS. W. P. ELWOOD	...	"	" "
REV. H. C. HAZEN, M.A.	...	Aruppukottai,	" "
MRS. H. C. HAZEN	...	"	" "
REV. D. S. HERRICK, M.A.	...	Batlagundu,	" "
MRS. D. S. HERRICK, B.A.	...	"	" "
REV. E. P. HOLTON, M.A.	...	Tirupuvanam,	" "
MRS. E. P. HOLTON	...	"	" "
REV. F. E. JEFFERY, M.A.	...	Melur,	" "
MRS. F. E. JEFFERY, B.SC.	...	"	" "
REV. J. P. JONES, D.D.	...	Pasumalai,	" "
MRS. J. P. JONES	...	"	" "
MISS B. B. NOYES, B.A.	...	Madura,	" "
MISS M. T. NOYES, B.A.	...	"	" "
MISS H. E. PARKER, M.D.	...	"	" "
REV. J. C. PERKINS, M.A.	...	Tirumangalam,	" "
MRS. J. C. PERKINS *	...	"	" "
MISS M. R. PERKINS	...	On furlough.	
MISS M. M. ROOT	...	Madura,	" "
MISS E. M. SWIFT	...	"	" "
REV. J. E. TRACY, D.D.	...	Periakulam,	" "
MRS. J. E. TRACY	...	"	" "
REV. F. VAN ALLEN, M.D.	...	Madura,	" "
MRS. F. VAN ALLEN	...	"	" "
REV. C. S. VAUGHAN	...	Manamadura,	" "
MRS. C. S. VAUGHAN	...	"	" "
REV. W. W. WALLACE, B.A.	...	Madura,	" "
MRS. W. W. WALLACE	...	"	" "
REV. G. T. WASHBURN, D.D.	...	Pasumalai,	" "
MRS. G. T. WASHBURN	...	"	" "
REV. W. M. ZUMBRO, M.A.	...	"	" "

* Died January 19, 1898.

1888 -

Princeton Theological Seminary Library



1 1012 01465 7334

FOR USE IN LIBRARY ONLY
PERIODICALS

For use in library only

